

The  
Chinese  
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and  
Missionary Journal.

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MARCH, 1908.

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# Valentine's Meat-Juice.

Endorsed by the Medical Profession of United States, Great Britain and Germany  
and employed by the Insane, Inebriate and Govt. Hospitals  
and the Army and Navy of the United States.

SOOCHOW HOSPITAL, SOOCHOW, CHINA, February 25th, 1885.

I have used Valentine's Meat-Juice with most gratifying results in several cases.

A CASE OF POST-PARTUM HEMMORRHAGE—Lady aged 35; lost an enormous quantity of blood; hemmorrhage was checked, but patient sank rapidly from exhaustion; stimulants only gave temporary relief, on account of inability to replace lost blood. Gave a mixture of Meat-Juice and water, 1 '6 12, two tea-spoonfuls every ten minutes. Patient revived, pulse reappeared, respiration less sighing and more regular; and by continuing the treatment until two bottles had been taken, she was restored, and is to-day a hearty, healthy woman.

He also gives a case of cholera-infantum, and adds:—

In both cases the peculiar merit of the Meat-Juice lay in its being able to supply a circulating medium as near in character to the blood as can be well obtained. In the case of other preparations, more or less of digestion is necessary before assimilation can take place; this is not so with Valentine's Meat-Juice, it is ready for osmosis whether in the stomach, upper or lower bowel. It is an excellent thing to give by rectal enema, with or without brandy.

The Meat-Juice contains much nourishment, is readily absorbed, is very palatable and is not greasy. I use it daily in hospital and private practice, and feel that I cannot recommend it too highly.

WALTER R. LAMBUTH,

Surgeon-in-Charge, Soochow Hospital.

## TESTIMONIALS.

New York.

I prescribe VALANTINE'S MEAT-JUICE daily, and like it better than any preparation of the sort I have ever used.—J. MARION SIMS, M.D.

GEORGE H. ELIOTT, M.R.C.S., in the *British Medical Journal*, December 15th, 1883, "I would advise every country practitioner to always carry in obstetric cases a bottle of VALANTINE'S MEAT-JUICE."

Washington, D.C.

I have used largely VALANTINE'S MEAT-JUICE and consider it the best.



of these(meat)preparations. It was used by the late lamented President Garfield, during his long illness and he derived great benefit from its use.—ROBERT RHYBURN, M.D.

GIVES TONE TO THE STOMACH.

INTERNATIONAL EXHIBITION. 1876.

REPORT ON AWARDS.

"For excellence of the method of its preparation, whereby it more nearly represents fresh meat than any other extract of meat, its freedom from disagreeable taste, its fitness for immediate absorption, and the perfection in which it retains its good qualities in warm climates."







NESTORIAN TABLET (*See page 127*).

# THE CHINESE RECORDER AND MISSIONARY JOURNAL

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VOL. XXXIX

MARCH, 1908

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## Editorial

WE believe that a good deal of interest will be shown at this time in the records of the progress of the opium movement which we are able to present in this number. Those whose hopes were unduly raised by the eagerness with which they saw very many young and patriotic Chinese fling themselves into the movement are certain to be somewhat disappointed with the results here set forth. Yet it will not do to let the evidence of much slackness on the part of some officials blind us to the realization of how much progress is here recorded. All that has been done is the accomplishment of *one year* of official effort, and this in a land where it is something in the nature of a miracle for the average official to accomplish anything in the way of reform at all. It has to be remembered that the official closing of the opium dens has meant a dead loss to the official pocket, and he who steals *that* purse does *not* steal trash. So that all that is accomplished in the way of opium reform until such time as the financial basis of China's revenues is thoroughly overhauled, comes only at the cost of sacrifice. So far, China, as a nation, has lost next to nothing on the reform; the officials who have in such large numbers obeyed the anti-opium edict have lost much. Let the fact that so many have come well out of the test be set down to their credit. They have done what no official in a well-governed country is ever asked to attempt, namely, pay for a reform they are instructed to undertake.



IN the perusal of the report referred to above certain almost fatal weaknesses of China's administrative system are again evident. Moving from coast westward, it appears that the farther inland the enquiry runs the correspondingly less satisfactory are the results. Devolution has in this Empire been carried to the point of chaos. Peking may have its Edicts posted in Wuchang and Chentu, but its power to enforce them seems to depend on the willingness and energy of the Viceroy and on little else. So long as this remains the case no reform, unless carried by the enthusiasm of the people, can be lastingly effective. Either the central power must be augmented or the local power decreased. And the financial confusion of the moment is a matter that must soon give way to the many projects of reform that are inevitable to this Empire. It may be suggested to all merchants interested in China that should the British government force China to keep her agreement on the opium question, a development of China's internal resources, mines and railways, is the only method by which she can meet the financial obligations involved in that proposed reform. The pressure of the anti-opium movement must, if maintained, result in that large scheme of internal development for which Western capital and Western brains may do much.

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ON the 20th March the ratepayers of Shanghai will be called upon to decide the question of the continued licensing or the closing of public opium houses in the Shanghai and Settlement. That the British government is expecting the Shanghai authorities to follow the lead given by the Chinese Officials in the district seems quite certain, and the Chinese consider the Municipal Council bound by a conditional promise given in January, 1907, to close all licensed houses under their jurisdiction. We understand that certain administrative difficulties have to be overcome before the Municipal Council see their way to definitely recommending this step to the ratepayers, but it is sincerely to be hoped that no such difficulties will be allowed to stand in the way of the honourable fulfillment of the conditional pledge given a year ago. The prestige of the foreigner in China will lose or gain much by the action of the ratepayers at the forthcoming meeting. Should a refusal to adequately co-operate in the work of reform result, the good name of the foreign

communities in this Empire will receive a severe blow. We wish it could have been possible for the representatives of the commerce of Christendom in China to have led the Chinese authorities in this reform rather than to have set up, as seems now to be the case, the action of Chinese officialdom as its standard of right in the anti-opium crusade. That very many of the ratepayers in Shanghai would gladly see the abolition of opium-licensing in this place we know full well, and we are sure that all our readers will join definitely in prayer to God that this reform may be effected at the forthcoming meeting.

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**Opium in the Philippines.** CORRELATED in interest with the Opium Question in China is the fact that on March first begins the period of total suppression by the United States Government of the use of opium in any form, except for medicine, in the Philippine Islands. Three years have been given the people there to get rid of the opium habit and now they must do without the drug, willing or unwilling. We trust this action of the United States will serve to stiffen China's backbone in her present crusade, as well as be an example to the other nations of the earth.

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**Japan and the Religious Spirit.** A RECENT missionary visitor to Japan speaks with the deepest interest of the attitude of the best minds in the country towards the religious problem. He instances the fact that in the remarkable Waseda University in Tokyo, founded and carried on by Count Okuma, there has been established a Chair of Comparative Religion, the occupant of that Chair being a distinguished Christian preacher. At the Imperial University of Tokyo there has also been established a similar lectureship, and in this instance, the Professor, while not an acknowledged Christian, is credited with being one. The spirit of fair enquiry is one which the Christian faith above all others delights to court. Knowing herself to be the revelation of the Spirit of Truth she is assured that such enquiry can rob her of nothing essential to her real life, the life of God with and in man; and she knows that when placed in comparative relation with the ethnic faiths of the world all must acknowledge the uniqueness and truth of her Gospel. 'Neither is there *salvation* in any other.' This spirit of religious enquiry in Japan is of considerable importance in China in view of the hold that Japan has upon the educa-

tional curriculum of this nation. It is perhaps worth asking the question at this point: If in the course of the next few years the government universities of China seek for men to fill such lectureships, has the Christian Church in China any good prospect of offering an adequate supply of adequately educated men?

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WE are glad to be able to draw the attention of our readers to a new study of an old subject in the article by Mr. Walsh on Nestorianism. The rise and fall of religious enterprises in this empire are a most fascinating as well as useful study, and it must be a matter

**Nestorianism  
in China.**

for regret that there is now less attention being given to the study of this side of missionary history than was the case in a previous generation. On this account, therefore, hoping that missionary research will receive an impetus thereby, we are thankful for this contribution. We believe that the science of Christian missions in China to-day would be immensely benefitted by an impartial study of the early experiences of the Roman Catholic missions to Peking, undertaken, not in a spirit of partisanship, but with the definite idea of gaining whatever lessons that history holds, bearing upon the needs and problems of our work to-day. Is it not also possible for some among our number to take up the study of the first centuries of Buddhism in China from this point of view for the self-same end? Much has been done by the missionary students of the past to record the facts of the external development of such enterprises, we desire to have them studied afresh, not simply as facts of history, but distinctively missionary propaganda.

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IN line with the discussion in our last issue regarding the apologetic for China, a response to an enquiry from one of the members of the Editorial Board of the RECORDER has been received from Dr. Charles Cuthbert Hall, of New York. His extensive study of the oriental religious situation, coupled with his attempts toward providing a Christian apology adapted to India and Japan, give him a right to be heard. He has summarized in three simple but weighty paragraphs (see page 157) the results of the thought and experience of many years. In placing initial emphasis on an attitude of sympathy towards those whose faith differs from ours, he strikes the keynote of our only effective approach to the religious life of those we would help, be they of the East or of the West.

**Dr. Hall's  
Letter.**



To appreciate the good in other religions does not imply, however, a corresponding depreciation of the supreme and essentially unique position of Christianity. **Sympathy, but not Compromise.** The more sympathetically and thoroughly we study the religions of China, the more we must realize their utter inadequacy and the more we are driven back to Jesus Christ as the only sufficient revelation of God and Saviour of men. But such an investigation need not separate us from our brother men; whatever glimmerings of light they possess have come to them through the medium of these religions. On the contrary our study should supply us with many fresh points of contact with them and enable us the sooner to lead them into the full sunshine of Christ's presence and love. Men are not won by ridicule. Denunciation may do occasionally for the willful hypocrite, but it is unsuited to the ignorant or sincere. Sympathy, that quality which enables one to put oneself in the other man's place, will always draw. But sympathy implies no compromise of truth; it must, in fact, be loyal to it, else it is not true sympathy. Love need not, and must not, part company with the truth.

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THIS same thought underlies much of the thinking of Mr. Bernard Lucas, who under the caption of "The Empire of Christ," has written a book of more than ordinary interest to the missionary. While **Mr. Bernard Lucas' Book.** we cannot assume any responsibility for the author's creed or conclusions, we commend to our readers a perusal of the review which will be found elsewhere in this issue (see page 162). Loyalty to the truth demands an attitude of open-mindedness. Even the exaggerated statements of the enthusiast are oftentimes needed to help men see the other side of a half-known truth.

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IN the remarkable meeting held in Peking recently, an account of which appears in our Missionary News columns, we get an idea of the Chinese view-point in regard to the differences which distinguish the various societies of missionaries in China and see clearly that some of the things which have seemed important to us seem very unimportant to them. Our correspondent adds, "It certainly proves, what I have long believed, that our Western **The Chinese View-point.**

differences are repugnant to the Chinese, and even those most thoroughly steeped in local and doctrinal prejudices are free from the narrowness of many Westerners. The meeting, I think, will mark an era in the Christian development of Peking."

He also adds in reference to another topic, which is not so encouraging, "Peking is very quiet at present. The Yamêns are in process of readjustment, but it is doubtless true that the new offices have as much, if not more, corruption in them than the old. The great sins of bribery and polygamy have not been touched upon in any serious way, — (one of Peking's great men) has twenty-six children, and —'s brother bought his fourth concubine the other day. The foreign educated men, like — and — have their harems full." Which last proves, if anything, that a foreign education is not sufficient for the regeneration of the Chinese.

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In our Missionary News department we quote from an address read before the Foreign Mission Boards' Conference of the United States and Canada. Points **The Independence of the Native Churches.** in this paper touch questions that are of supreme importance to the foreign missionary who is doing his part in the upbuilding of a native church. The discussion which followed this address turned largely upon the conditions of missionary church life in Japan, but it is becoming evident that this will be a vital question with the Chinese churches before very long and missionaries and Mission Boards concerned with work in this land will be wise to consider the history and conditions of the whole subject. The most striking thing about the discussion which this paper introduced was the unanimity with which those who knew the conditions of work in Japan assumed that the time had come for Mission Boards, as such, to cease from the active control of the churches founded under their auspices and to take up the position of helpers of the work of the autonomous Japanese Christian churches. The missionary was to work in co-operation with these churches, not as representative of their Boards but as a missionary and nothing more. The history of the development and position of the missionary church of Japan is full of instruction for China and worthy of serious attention.

AN instance of too hasty generalization from insufficient data is afforded by one of the visiting Secretaries of Foreign Missions, whose observations, he said, led him to conclude that the Chinese Church at present was growing almost wholly from what may be called "natural increase," that is, by the children of the first converts. There ought to be this "natural increase," it is true, but he thought we must also grow by inroads on the masses of the heathen, or, aggressive evangelism. We are pleased to see that he promised to make further investigations when greater time was at his disposal. But we should think that a reference to the statistics giving the rate of increase during the last decade, and especially the history of mission work in some parts of China, would have convinced him that it would be impossible to account for the increase of native Christians by saying that they were the children of former converts. In many places the increase has been an hundred fold more from the masses outside the church than from the children of the Christians.

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IN this connection it is interesting to note the report given by one of the native pastors in the recent session of the Wusang Synod in Shanghai, in reply to the question "Why membership to the church was increased from among the Christian adherents and not from the purely heathen?" The reply, as translated, is as follows:—

1st. This is not true in all cases. In Shantung, Chibli, Kwangsi many come into the church who have not been formerly connected with Christians. At the ports the preachers are too much burdened; there are too many functions, funerals, marriages and meetings of all kinds which interfere with direct preaching for efficient work.

2nd. Christians are employed by outsiders; their time is not their own, so that they cannot go out *ad libitum* to preach.

3rd. At the ports the wealthy, learned and refined look with contempt upon the Christians. The poor are too busy to listen, and although there are many chapels opened the employed cannot come in for want of time.

4th. The average ability of the Chinese preacher is below that of the heathen scholar, and his walk and conversation does not always commend the Gospel.

5th. At the ports the various daily newspapers distract the attention of the outsiders. The unjust action of foreign officials towards native officials goes against the Truth . . . . .



6th. The books of the New Learning, translated by intelligent anti-Christian people, oppose Christianity and exalt materialistic philosophy.

7th. The preachers are too few.

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In another department of this issue reference is made to the reconstruction of the missionary method of the Church in the East ; and to the fact that the missionary motive abides the same under the newer as under the older thought. It is an interesting feature of the Laymen's Missionary Movement that the constraining power of the abiding love which impels to the seeking and saving of the lost, is abundantly manifest in inception of ideas and execution of plans. Whilst the presence of so many laymen at the Centenary Conference impressed those present with the reality of the movement, it was, unfortunately, not possible to afford them a sufficient opportunity to enable them to give an adequate idea of the far-reaching and practical nature of the plans which their consecration and fervor, combined with their clear-headed business qualities, had led them to devise. They mean to make the evangelisation of the world not their pastime but their business.

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AN address delivered recently in Shanghai by the Hon. Joshua Levering was so calculated to strengthen the faith and enlarge the hopes of those who heard it, that we wish it had been possible for many missionary gatherings to have heard it. In the account given of the Laymen's Missionary Movement, from seemingly insignificant beginnings, some of the more important points emphasized ought to be noted for our thoughtful consideration. These were: frank and humble acknowledgment of dereliction of duty ; the vision of what ought to be done ; the personal relation to our Lord's commission ; and the prompt shouldering of work which had been left too much to Boards and their officials, and to women and children. It will be a great stimulus to the work if our native brethren realize something more of the obligations of Christian stewardship.

We understand that a special feature of the report to be issued at the end of the year will be the results of the personal investigations of slanders, misrepresentations, and untruths with regard to missionaries and their work.

# Nestorius and the Nestorian Mission in China

BY REV. W. S. PACKENHAM WALSH, B.A., FOOCHOW

## I. Synopsis of Introductory Lecture

**N**ESTORIUS, Bishop of Constantinople (428-431 A.D.), was born in Syria, educated in Antioch under John Chrysostom and Theodore of Mopsuestia. School-fellow of Theodoret (Bishop of Cyrus) and John (Bishop of Antioch). Was ordained presbyter in Antioch. "He was an honest man, of great eloquence, monastic piety, and with the spirit of a zealot for orthodoxy, but impetuous, vain, imprudent, and wanting in sound practical judgment." (Sacrates). As Bishop he persecuted the sects systematically; "though humanity may drop a tear on the fate of Nestorius, yet justice must observe that he suffered the persecution he had approved and inflicted" (Gibbon).

Controversy began around the use of the term *θεοτοκος*, 'Mother of God' for the Virgin Mary. In the church at this time some were found using this term, others *ανθρωποτοκος*, Mother of Man; while Nestorius supported the use of the middle term *χριστος*, Mother of Christ. This controversy brought into conflict the opposing theological schools of Constantinople and Alexandria and made the notorious Cyril of Alexandria the enemy of Nestorius. Cyril charged Nestorius with dividing the person of Christ, and Nestorius charged Cyril with confounding the natures of Christ. A general Council was called to settle the question at Ephesus in 431 A.D. The decision of this partisan Council Nestorius refused to accept. The Emperor's Commissioner also declared the sentence invalid. The persistency of Cyril at length prevailed and Nestorius was anathematized. An attempt made in 435 by his friends in Constantinople to restore him to his see resulted in the proscription of Nestorius' person, the condemnation of his writings and his banishment to Arabia. This was done without trial. In the deserts he endured severe hardships, but though his body was broken his spirit remained 'independent and erect.' He wrote an account of his misfortunes, which he entitled 'The Tragedy.' He died about 440 A.D. and was buried in a city of upper Egypt, named Panopolis or Akmin.

## II. The Nestorian Mission in China

The death of Nestorius will be regarded by some as an ecclesiastical murder, but to his enemies it appeared an act of merit, while among his friends it was glorified as a martyrdom, and they now had the consolation of reaping the benefits, as before they had endured the adversities of persecution.

Edicts seemed powerless to crush his followers, who were generally known as Nestorians, though they spoke of themselves as Caldæan or Assyrian Christians.

They spread his name and his teaching throughout the nearer East, everywhere planting churches, in which the death of Nestorius was condemned and the Ephesine decrees rejected.

The Persians in particular were averse to the action of Cyril, and maintained that it was Cyril himself who was the real heretic.

The famous school of Edessa took up the theological position of Nestorius in his opposition to the term "Mother of God," and Ibas, bishop of Edessa, was one of the strongest defenders of Nestorianism among the orientals.

The school of Edessa flourished from 431-489 A.D.; when it was dissolved by the Emperor Zeno, who had invaded the East, but the dissolution of the school was only the means of sending forth Nestorian teachers into other places, and also of strengthening a new school founded by Barsumas, bishop of Nisibis, which now became the intellectual centre of the Persian church.

In 483 A.D. at the synod of Beth Lapat, the old Christian church of Persia completely broke with the Roman communion and adopted the Nestorian confession.

The tension and antagonism between the two countries had no doubt much to do with the step thus taken, for it is difficult to believe that the Persian monarch was capable of balancing the niceties of the theological position.

Nestorius, no doubt, appealed to him more as a man cruelly treated and condemned by his enemy the Emperor of Rome, and we may safely conclude that Nestorianism was adopted in the Persian empire, partly at least from political reasons.

Having broken with Rome, the Persian church set itself to frame its own ritual and order. The law of celibacy, so



forcibly recommended to the Greeks and Latins, was set aside, a more liberal spirit of education was introduced into the schools, houses of charity were endowed for the education of orphans and foundlings, the austerity of the cloister was relaxed, and "to this standard of natural and religious freedom, myriads of fugitives resorted from all the provinces of the Eastern Empire." \*

The Nestorian communion was also greatly strengthened by the religious intolerance of the Roman Emperors Justin and Justinian (518-565 A.D.) Both these Emperors published constant edicts against all Christians who did not agree with the tenets then held in Rome, and also against all Jews, Samaritans and Pagans, who were forbidden to practise their religions and were excluded from all civil and military offices.

Justinian went even further, and in 529 A.D. issued an edict for the closing of the Pagan schools at Athens, allowing all non-Christians three months to choose between Roman Christianity or banishment.

The inevitable result took place, and Justinian lost some of the best and most industrious of his subjects, who transported into Persia the arts, both of peace and war.

Thus the Nestorian communion gathered strength and was soon in a position to undertake missionary work among the nations of the distant East, including China the subject of our present study.

The story of the Nestorian mission in China had been well-nigh forgotten or discredited, when in the year 1625 A.D. some Chinese workmen, engaged in digging the foundation for a house outside the walls of Si-an-fu, the capital of the province of Shensi, found buried in the earth a large monumental stone. It proved to be a dark-coloured marble tablet, ten feet high and five broad, bearing on one side an inscription in ancient Chinese and Syriac.

The discovery excited much attention among the literati of China, and the stone was visited by crowds of people, among others by some Jesuit missionaries, by whom it was translated.

The Emperor sent for a copy of the inscription and gave orders that the stone should be placed in a celebrated pagoda near Si-an-fu, where doubtless it is still preserved.

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\* Gibbon.

This tablet gives an account of the Nestorian mission from the year 636 A.D., when the missionaries entered China, up to the year 781 A.D., when the stone was erected, and in order to account for the wonderful reception given to the missionaries, and the success which attended their labours, it will be necessary to bear in mind the state of China at that period, and also the fact that the then King of Persia was an ally of the Tang Dynasty, under which the Nestorians began their work.

The T'ang Dynasty (618-907 A.D.) has been called the Augustan age of Chinese literature, and under its sway China was governed by some of the best and most liberal-minded rulers that the Celestial Empire has ever known.

Kao Tsu (618-627 A.D.), its first Emperor, established the triennial examinations and suppressed the Buddhist monasteries and nunneries throughout the Empire, sending back to their homes and proper vocation some 100,000 bonzes and nuns.

It was Kao Tsu who established the capital of the country at Si-an-fu, in which city the Nestorian tablet was discovered just a thousand years later.

He also issued an edict giving liberty of conscience to his subjects to worship and erect altars to heaven and earth, a privilege which had hitherto been the prerogative of the ruler of the nation.

But the name of Kao Tsu is eclipsed by that of his son, the famous Emperor T'ai Tsung (627-650 A.D.), and fortunate indeed were the Christian missionaries to reach China while he was on the throne.

The Emperor T'ai Tsung and his wife, the Empress Ch'ang Sun, stand out not only among the rulers of China, but may be ranked as two of the best, wisest and most talented sovereigns that the world has ever seen.

Under T'ai Tsung's personal supervision the Chinese army reached a high state of excellence, and it is said that he made his kingdom so safe that doors could be left open all night. But though the Emperor early showed his skill on the field of battle, he did not love war, and as soon as he had put down his enemies, he turned his attention towards the education and enlightenment of his people. As a preliminary step, he dismissed three thousand of the ladies of the palace to their homes. Then he built an immense library at the capital, in which he collected over 200,000 volumes, and not only spent much

time in reading and study himself, but also insisted on all mandarins in the capital cultivating their minds also. The library, with its reception and reading rooms, became a centre of intellectual industry, and here were frequently discussed the great problems of religion.

The Emperor himself was a strong Confucianist, and had no sympathy with either the Buddhism or Taoism, then as now so widely spread among the people. "I have observed," he said, "that those rulers who have been remarkable for their attachment to either Taoism or Buddhism, have been the cause of the destruction of their dynasties."

Once when pressed by his mandarins to ascend a sacred mountain to render thanks to heaven for the many blessings of his reign, he replied, "Shih Wang, of the Ts'in Dynasty, acted as you wish me to do, and before long his Dynasty passed away. Wen Ti, of the Han Dynasty, never did so, and he transmitted his throne to his descendants. Which of these two has posterity decided to be the superior of the other. You need not ascend a hill to worship heaven."

His abhorrence of superstition, and his desire to follow the dictates of his conscience, was strengthened by his wife, the Empress, of whom it is said that "she was a lady not only exceedingly talented, but she was also modest and refined. She had great power over her husband, who loved her dearly. She refused to meddle in state affairs, but her silent influence was immense."

One wonders what this noble woman thought of the strange new teaching which had just reached her court the year before her death, but her dying words proclaim a freedom from superstition and a confidence in God, which might be an example even to the Christian world.

To her son, who in his distress had gone with special offerings to the idols to pray for a prolongation of his mother's life, she said: "Our life is in the hands of heaven, and when it decides that we shall die, there is no mortal power that can prolong it. As for the Taoist and Buddhist faiths, they are heresies, and have been the cause of injury both to the people and the state. Your father has a great aversion to them, and therefore you must not displease him by appealing to them on my behalf." Then turning to her husband she said: "I have not been of much use whilst I lived, and therefore I don't want anyone to be made to suffer by my death. Don't make a

magnificent grave for me, and then the people will not hate me, because they have not been called to make any sacrifices in building such a one. I don't wish you to put jewels and precious stones in my coffin. All that I want is a tile to be put under my head for a pillow and my hair fastened up with some wooden pins. Associate with the good and shun the company of the evil. Don't listen to unworthy men, and neither hunt nor build magnificent palaces. If you promise me these things, then shall I die happy."

It was to a court ruled by such an enlightened Emperor and Empress that there arrived one day in the year 636 A.D., tired and travelworn with their long journey from Persia, a little band of Christian missionaries under the leadership of Olopen, "a man of high virtue." "Directed by the blue clouds, he bore the Scriptures of the true doctrine," so runs the Nestorian inscription, "he observed the rules of the winds and traversed difficult and perilous countries."

They were kindly received, these Persian strangers. "The Emperor ordered Fang-hi-wen-ling, first minister of the Empire, to go with a great train of attendants to the Western suburbs to meet the stranger and bring him to the palace. He had the Holy Scriptures translated in the Imperial library. The court listened to the doctrine, meditated on it profoundly and understood the great unity of truth."

One can imagine the conferences and discussions which must have taken place day by day in the great library of T'ai Tsung and the earnest attention the Emperor would pay to such a theme as the immortality of the soul made manifest in the resurrection of Christ, passing as he was through the waves of deepest sorrow.

We are told that on the death of the Empress he was inconsolable, and so that he might continually look at her grave in the distant hills, he had a tower built near his palace from which it could be seen.

For three years Olopen remained at the court teaching, preaching, discussing and translating.

Among his hearers must have been both princes and nobles, for the Emperor's university had become so famous that kings of Corea and other countries sent their sons to be educated at it, and T'ai Tsung, mindful of his dying queen's last request, had kept up his practice of associating with him in his government the best men in the Empire. Thus the Christian revela-



tion was made known first among the leaders of the nation, to the most thoughtful and intellectual men of the day, and the fact that Christian truth appeals to the literati of China as well as to the unlettered classes, was proved by an edict promulgated in the year 639 A.D. in these terms:—

“The doctrine has no fixed name, the holy has no determinate substance; it institutes religions suitable to various countries and carries men in crowds in its track. Olopen, a man of Ta-thsin (Persia or Syria) and of a lofty virtue, bearing Scriptures and images, has come to offer them in the Supreme Court. After a minute examination of the spirit of this religion it has been found to be excellent, mysterious and pacific. The contemplation of its radical principle gives birth to perfection and fixes the will. It is exempt from verbosity; it considers only good results. It is useful to men, and consequently ought to be published under the whole extent of the heavens. I, therefore, command the magistrates to have a Ta-thsin temple constructed in the quarter named I-ning (Justice and Mercy) of the imperial city, and twenty-one religious men shall be installed therein.”

This edict may not reveal the most perfect grasp of the Christian faith, but when we consider that it was published when England was still mainly a heathen country, and was dictated by an Emperor not himself a Christian, in a land overrun with Buddhism and Taoism, it must be admitted that it does credit to the liberality and toleration of T'ai Tsung, and that it must have issued from a sincere conviction that the Gospel as interpreted by the Nestorians would prove beneficial in China.

What then was this teaching of Christianity, which in spite of its errors was able to appeal so forcibly to such an Emperor and commend itself to the Chinese in their most enlightened era.

An outline of what was taught is engraven on the stone, and runs as follows:—

“There has always been one only true Cause, essentially the first, and without beginning, supremely intelligent and immaterial; essentially the last and uniting all perfections. He placed the poles of the heavens and created all beings, marvelously holy; He is the source of all perfection. This admirable Being, is He not the Triune, the true Lord without beginning, Oloho?\*. He divided the world by a cross into four

\* A transliteration of the Syriac Eloha=God.

parts. After having decomposed the primordial air, he gave birth to the two elements. Chaos was transformed, and then the sun and the moon appeared. He made the sun and the moon move to produce day and night. He elaborated and perfected the ten thousand things, but in creating the first man, he endowed him with perfect interior harmony. He enjoined him to watch over the sea of his desires. His nature was without vice and without error; his heart, pure and simple, was originally without disorderly appetites.

But Sa-than propagated lies and stained by his malice that which had been pure and holy. He proclaimed, as a truth, the equality of greatness and upset all ideas. This is why three hundred and sixty-five sects,\* lending each other a mutual support, formed a long chain, and wove, so to speak, a net of law. Some put the creature in the place of the Eternal, others denied the existence of beings and destroyed the two principles. Others instituted prayers and sacrifices to obtain good fortune; others proclaimed their own sanctity to deceive mankind.

The minds of men laboured and were filled with anxiety; aspirations towards the supreme good were trampled down; thus perpetually floating about, they attained to nothing and all went from bad to worse†. The darkness thickened, men lost their sight, and for a long time they wandered without being able to find it again.

Then our Triune God communicated His substance to the very venerable Mi-chi-ho (Messiah) who, veiling His true majesty, appeared in the world in the likeness of a man. The celestial spirits manifested their joy and a Virgin brought forth the holy child (or Saint) in Ta-thsin. The most splendid constellations announced this happy event; the Persians saw the splendour and ran to pay tribute. He fulfilled what was said of old by the twenty-four holy ones;‡ he organised, by his precepts, both families and kingdoms; he instituted the new religion according to the pure notion of the Trinity in Unity; he regulated conscience by true faith; he signified to the world the eight commandments, and purged humanity from its pollutions, by opening the door to the three virtues; he diffused life and extinguished death; he suspended the luminous sun to destroy the dwelling of darkness§, and then the lies of

\* i.e., the number of days in the year to denote a great multitude.

† Literally, "the boiled meat turned to roast."

‡ The writers of the Old Testament.

§ Probably signifies the crucifixion, avoiding too explicit mention of death in deference to Chinese usage.

demons passed away ; he directed the bark of mercy towards the palace of light, and all creatures endowed with intelligence have been succoured. After having consummated this act of power, he rose at mid-day towards the Truth. Twenty-seven books have been left. He has enlarged the springs of mercy that men might be converted. The baptism by water and by the spirit is a law that purifies the soul and beautifies the exterior.

The sign of the cross unites the four quarters of the world and restores the harmony that had been destroyed. By striking upon a piece of wood,\* we make the voice of charity and mercy resound ; by sacrificing† towards the East, we indicate the way of life and glory."

The simple reader may not be able to see in this inscription anything more than a curiously worded, somewhat "Chineseified" presentation of Christian truth, but under the words "Then our Triune God communicated His substance to the very venerable Mi-chi-ho who, veiling His true majesty, appeared in the world in the likeness of a man," has been detected by the vigilant, the terrible heresy for which the bishop of Constantinople was driven from the haunts of men and counted unfit to live by his fellow-Christians.

The inscription then goes on to give some account of the manner of life and worship of the Nestorian missions.

"Our ministers allow their beards to grow, to show that they are devoted to their neighbours. The tonsure that they wear at the top of their heads indicates that they have renounced worldly desires. In giving liberty to slaves, we become a link between the powerful and the weak. We do not accumulate riches, and we share with the poor that which we possess. Fasting strengthens the intellectual powers, abstinence and moderation preserve health. We worship seven times a day, and by our prayers we aid the living and the dead. On the seventh day we offer sacrifice, after having purified our hearts and received absolution for our sins.‡

This religion, so perfect and so excellent, is difficult to name, but it enlightens darkness by its brilliant precepts. It is called the Luminous Religion."

\* Used in China for a church bell.

† Translated, "In evangelizing the East," by some. It may mean "By turning towards the East."

‡ "Once in seven days they have divine service, in order to cleanse their hearts and to regain their purity." (Translation by Dr. Bridgman.)



The difficulty of giving an exact translation of a Chinese document is seen in the various translations made of this Nestorian tablet. Dr. Bridgman, whose translation may be found in Dr. Wells Williams' "Middle Kingdom," says: "Were a hundred Chinese students employed on the document they would probably each give a different view of the meaning in some parts of the inscription." \*

In the year 650 A.D. the great Emperor T'ai Tsung died and was succeeded by his son Kao Tsung (650-684 A.D.). He was a feeble Emperor and completely under the control of one of his wives, the unprincipled Wu Hou, but still he favoured the Christian religion, and according to the Nestorian stone, he appointed Olopen, "guardian of the Empire and Lord of the great Law," expressions delightfully vague, but at least pointing to the increasing influence of the new faith. Indeed Christianity, we are told, now spread throughout the ten provinces into which China was then divided, "the temples filled a hundred cities and the families were enriched with admirable happiness."

But on the death of Kao Tsung, the dreaded Empress-Dowager Wu Hou held the reins of government. She was under the influence of a reprobate Buddhist bonze named Hwai Yi, whom she afterwards ordered to be assassinated, but under her rule the Buddhists were allowed or encouraged to persecute the Christians, and no doubt the work received a temporary check, and as the next Empress poisoned her own husband and was herself afterwards murdered, one can easily believe that during this period the progress of Christianity must have been slow. However, under the rule of the celebrated Huan Tsung (713-756 A.D.) an effort was made "to restore the fallen law and reunite the broken ties," and the Emperor, although a zealous idolater, gave orders "to repair the temple of felicity and firmly raise its altar," which fact seems to tell of the damage done to the church in the capital during the preceding years. At the close of this reign, Si-an-fu, the capital, was captured by rebels, but finally the Emperor Su Tsung (756-763 A.D.) drove them out, and the inscription states that "he erected at Lingou and other towns, five in all, luminous temples (churches). "The primitive good was thus strengthened and felicity flourished."

\* The translation of the Abbé Huc has been mainly followed in this sketch.



Tai Tsung (763-780 A.D.) seems to have had a curious religious policy. He built a magnificent Buddhist monastery in the capital, and on the fifteenth day of the seventh moon prepared such an abundant feast for the spirits of the dead that since that time the seventh month has remained the great season in China for such offerings. But Tai Tsung also "at the hour of the Nativity (Christmas) burnt celestial perfumes in remembrance of the divine benefit and prepared imperial feasts to honour the luminous (Christian) multitude." The "luminous multitude," at this time, were evidently prospering and the tablet is loud in the praises of this magnanimous ruler, who spread feasts so liberally and impartially. "Let us pray the Lord for him without blushing," runs the record. "He is always indulgent, the friend of peace and full of mercy. He is helpful to all, scattering his liberalities among the multitude. Such is the true way, such is the ladder of the holy doctrine."

His minister of State, Kouo Tso, who died in 781 A.D., the date of the erection of the tablet, receives even greater praise than his sovereign. He was indeed a great statesman, according to many the most illustrious minister of the T'ang Dynasty, and at his death the whole nation went into mourning.

Kouo Tso must have helped the cause of Christianity in China very effectively, and his generosity is thus remembered;—"He restored the ancient temples and enlarged the Palace of the Law. He raised roofs and porticoes and embellished edifices in such a manner that they were like pheasants spreading their wings to fly. He rendered perpetual service to the Luminous Gate (the Christian religion). The religious men of the Luminous Doctrine, clothed in their white robes, admired this illustrious man and wished to engrave on stone the memorial of his sublime actions."

*(To be continued.)*

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## On the Revision of the Mandarin New Testament

BY REV. FRANK MADELEY, M.A., SIANFU, SHENSI

BY the kindness of the British and Foreign Bible Society a copy of the new version of the Mandarin New Testament has been sent to me, and though it has already been favourably recommended to the notice of the missionary body, as by Mr. Baller, of whose long experience and thorough

mastery of the language the revision has had the benefit, it has occurred to me that further testimony in its favour may contribute towards proving its superiority over the version now in use. Therefore, while fully recognising my inability to deal with the diction of the new version as Mr. Baller has done, I yet venture to point out a number of its renderings which in my judgment are more in accord with the meaning of the original. If this should lead others to point out other improvements, and thus assist in bringing this new translation into general use, I shall feel that I have not written in vain.

Matt. iii. 16. Here the changing of 就 to 隨即 brings out more forcibly the fact that Jesus went up *straightway* out of the water, as if to make clear that though Jesus, in identification with Israel, underwent John's baptism He was yet without sin. And the change here and in Luke iii. 22 of 在他頭上 to 在他身上 gives a more accurate rendering.

Matt. iv. 17. 從那時候耶穌就傳起道來 marks a main division of this Gospel by showing, as the old version does not, that there was a time when Christ *began* to preach the Gospel of the Kingdom. So also, though not as clearly, the addition of 纔 in xvi. 21 helps to show that there was a time when He began to speak plainly of His coming sufferings apart from all similes and metaphors (cf. Matt xii. 40; Jno. ii. 19). And similarly in Acts i. 1 the change from 耶穌從起頭... 所行的事所傳的道 to 論到耶穌開頭一切所行所教訓的 calls attention to the truth that the apostles only continued that preaching of the Kingdom which Jesus began.

Matt. v. 22. While recognising that 難免受審判 and 難免公會的審斷 are improvements I notice that the Buddhist expression 地獄 is still retained as the nearest equivalent to the idea of Gehenna.

Matt. v. 47. The alteration of 稅吏 to 外邦人 is in accordance with the reading adopted by Bengel, Griesbach, Lachmann, Tischendorf and Tregeles, and is demanded by the principles of parallelism.

Matt. vi. 1. The alteration of 不可在人面前施舍 to 不可將你們的善事行在人面前 is an important adoption of the true reading, as it shows this first verse to be, so to say, the text of vi. 1-18, wherein alms-giving, prayer and fasting are dealt with as instances of the practice of righteousness.

Matt. vii. 6. The addition of 猪 after 恐怕 shows it is the swine that trample under foot, but there is no corresponding

addition of 狗 before 轉過來 to show it is the dogs that rend, and that the verse affords an instance of chiasmus, as Bishop Jebb observed long ago.

Matt. xii. 18, 20. 他必將審判報給外邦 and 等他施行審判教審判得勝 for 他必將真道指教外邦人 and 並且施行真道教真道得勝 respectively are important corrections, showing that Christ was not speaking of the preaching of the truth in this age, but of the future exercise of 'judgment'—future, whatever the content of the term be held to be.

Matt. xiii. 39, 40. The alternative rendering 世運 offered here and elsewhere helps the teacher to draw the distinction between αἰων and κοσμος.

In xv. 26, 27 and Mk. vii. 27, 28 one wishes that the use of the diminutive form for 'dogs' could have been indicated, for the exposition, as Dr. Dale and others have pointed out, turns upon this.

Matt. xx. 28 and Mk. x. 45 have 作多人的贖價, where the change of 衆 to 多 has perhaps doctrinal significance.

Matt. xxi. 5. The alteration of 騎着驢後面跟隨一個驢駒 to 騎着驢就是馱驢的駒子 is justified by a comparison of the Gospels, the Greek και having here the force of 'even.'

Matt. xxiii. 38. Through the omission of 將要 it can now be understood that 'your house' did at that very time become desolate by Christ leaving it, never to return.

Mark xi. 13. The new version makes a slight alteration from 想在樹上得果子 to 或者在樹上可以找着甚麼, which is important, as the firstlings of figs, (Hos. ix. 10) which did not reckon as proper fruit and which any one might pluck and eat, were all that Christ expected to find.

Mark ix. 9. The significant fact that of Christ and those who die in faith a different expression is used to that which is used of the General Resurrection (the use of which at the time may be that which puzzled the disciples) is here provided for by the use of 從死人裏復活.

Mark xiv. 3. The alteration to 哪處 makes clear that the intention is to give the sound of the original, which intention was not clear before, and the addition of 這 in v. 9 makes clear that the Gospel as enshrined in the woman's act is meant.

Mark xvi. 19. By the alteration of 升了天 to 被接到天上 it is made clear that heaven honoured Christ when the world had rejected Him. The same fact is evident from the like alteration in Luke ix. 51 and xxiv. 51.



Luke xi. 2. For the familiar 降臨 we are given the more literal 來到, 願你的國來到, as also in Matt. vi. 10, consistent with the fact that the kingdom would come with the acknowledgment of the King, who was then on the spot.

Luke xxiii. 42. By the substitution of 你在你的國裏降臨 for 到了你國裏 it is made evident that the dying robber's thought was of a coming kingdom on earth and not of a kingdom in heaven to which His Saviour was going.

Jno. i. 17. By altering 從 to 藉着 so as to make the prepositions the same, in accordance with the Greek, it is made clear that it is in the verbs that the contrast lies. The law was only *given*, but grace and truth *came*.

Jno. i. 29. Though we are so used to quoting 這是上帝的羔羊背負世人罪孽的, yet 你們看上帝的羔羊除去世人罪孽的 would seem to be a more accurate translation, as 背負 rather suggests the sin offering, whose benefits had only been enjoyed by those already in covenant relation with God.

Jno. xiii. 1. 門徒 is rightly altered to the more accurate 屬自己的人, but one could wish that 'before the *feast* of the Passover' (Numb. xxviii. 17) had been more conspicuously brought out, as only so can John be reconciled with the Synoptists.

Jno. xxi. 22, 23. Here we have again a more accurate rendering, 我若要他等到我來的時候, which brings out the idea of tarrying so characteristic, as Bishop Westcott pointed out, of John's Christian life.

Acts iii. 20. The use of 叫 here as well as in the previous verse brings out better than the current version the fact that the Messiah's return depended on national repentance.

Acts xii. 2. Here by altering 斬了約翰的兄弟雅各 to 用刀殺了約翰的哥哥雅各 two inaccuracies are removed in one short verse.

Acts xxvi. 28. By the new rendering 你想少微一勸就叫我作基督徒阿, while the old one is given as an alternative, prominence only is given to what is now so widely regarded as the meaning of the original. And the use of 基督徒 suggests my remarking what a great improvement is effected by the use of this expression in Acts xi. 26. There was no reason why Burns's version of the Pilgrim's Progress should monopolise it.

Rom. i. 16. By the omission of 基督 it is made plain that the Gospel of God of verse 1 is meant.



Rom. i. 16. We have a greatly improved rendering given in the words 這義是本於信又歸於信. The righteousness is given on the principle of faith on God's part to be received on the principle of faith on man's part. The Epistle says nothing about a growth of faith, 'the steps of faith' (Rom. iv. 12) being tracks or footprints.

Rom. iv. 25. The alternative 是因爲我們稱義復活了 offers a meaning which many believe to be that of the original.

Rom. viii. 3. 只有上帝因要贖人的罪差遣自己的兒子成了人身如同罪人一般就將人身上的罪滅絕了 is changed to the more accurate 上帝就差遣自己的兒子成爲罪身的形狀作了贖罪的祭在肉體中定了罪的案. *ἀμαρτία* being given the meaning of sin-offering as so often in the lxx. Should not the same meaning have been retained in Heb. ix. 28?

Rom. xii. 2. This being one of the three passages in the N. T. where the word used of Christ's Transfiguration occurs, it is a satisfaction to find the idea brought out by the addition of 因而變化過來.

Rom. xv. 29. 福音 is omitted according to the true reading.

Gal. iii. 20. Seeing that there are said to be hundreds of interpretations of this difficult verse one ought to be diffident about expressing an opinion. This conflict of interpretations, however, only makes the closer adherence to the original the more valuable 但中保本不是爲一面作的, 上帝却爲一. If Paul's meaning is that, whereas the legal covenant having a mediator proved that there were two parties to it and that its blessing was contingent upon man's fulfilment of his responsibility, on the other hand, in the earlier covenant there was no such contingency, for God made Himself alone responsible when nature failed and Abraham slept (Gen. xv. 12),—if this is the meaning, then the new rendering accords with it.

I Cor. xv. 20. The alteration of 作了死人首先復活的 to 成爲那睡了的人初熟的果子, and a similar change in v. 23, enables us to prove, as we could not before, that the Risen Christ's presentation of Himself to the Father is the antitype of the waving of the sheaf of firstfruits 'on the morrow after the Sabbath.' And the change of 死 to 睡 here, in Thess. iv. 13-15, etc., enables the teacher to point out that "it was doubtless with a view to the joyful hope of a resurrection that the departed saints in the Old Testament as well as in

the New are said to fall asleep, to sleep, to sleep with their fathers, etc."

2 Cor. iii. 18. Here the idea of reflecting the Lord's brightness, as a mirror reflects the light, is better brought out by the changes to 好像在鏡子裏返照的 and 如同從主的神變成的. Is not Christ the Spirit meant?

Eph. i. 18 他賞給聖徒的榮耀的基業何等豐盛 is altered to 他在聖徒中的基業有何等豐盛的榮耀, indicating that God's inheritance in the saints, and not theirs in God, is meant.

Eph. i. 23. By the alteration of 爲充滿萬物的主所充滿了 to 是那充滿萬有者的充滿, like precious truth to that of v. 18 is indicated, viz., that Christ finds His complement in the Church.

Eph. iii. 8. Here we are given 把基督那測不透的豐富, and 福音, which never ought to have appeared, has disappeared, leaving it open to the expositor to take 基督 either of Christ mystical or Christ personal.

Eph. iv. 8. 擒拏了仇敵 is altered to 擄掠了那些被擄掠的, *αἰχμαλωσίαν* being recognised as an instance of the use of the abstract for the concrete.

Eph. v. 26. Mr. Baller has already pointed out the defect of the current version. It is now open to see in the words 用水藉着道 an instance of the use of a figure, water, followed by mention of the thing prefigured, the word, and the reader is not shut up, as before, to the conclusion that the *practice* of water baptism is meant.

Eph. v. 29. For 保養他 is given the fuller and more exact rendering 養活他 顧惜他, enabling us to show that there are a perfect seven of blessings, among which two are the internal sustenance and external fostering.

Phil. i. 10. I have a partiality for the rendering 能分別是非. But it would seem to be rightly relegated to a secondary place, while 喜愛那美好的事 is given as the chief meaning of *εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα*, for the chief meaning really includes the secondary, as the effect the cause.

Phil. iv. 12. 我都熟練 is changed to 我都得了秘訣, thus more faithfully expressing the idea of 'initiation' in a mystery.

Col. ii. 19. For 不愛戴元首 is substituted the more forceful and expressive rendering 不持定那爲首的, not holding fast the Head.

1 Thess. i. 14. 那作耶穌門徒死了的人 is altered consistently with the fact, explain it as we may, that never once in Paul's Epistles are believers called disciples.

2 Thess. ii. 2. There it is no longer said that the Thessalonians were not to believe any who said 基督的日子臨近 (which is just what they and we are to believe), but that they were not to believe any who said 主的日子現在到了, as they were right in expecting the translation of the saints to take place beforehand.

2 Tim. iv. 1. This verse is altered so as to accord with the R. V., a change having important doctrinal significance.

Philem. v. Here a valuable alternative translation is offered, which makes it possible to point out the introversion, according to which 'the love' and 'the saints' form a pair, and 'the faith' and 'the Lord Jesus' a pair (cp. Matt. vii. 6). Thus the incongruity caused by connecting 'the faith' with 'the saints' can be avoided.

Heb. i. 6. Here again is a valuable alternative 再領長子到世上來 and connecting the worship of the angels referred to with Christ's second coming.

Heb. ii. 1. The idea of 'drifting' in the original is here brought out by changing 惟恐或有遺失 to 恐怕我們隨流失去.

Heb. iv. 2. Here the alteration makes clear that the purpose of the writer is to show that 'we have been evangelised as truly as they,' and not they have been evangelised as well as we, for he speaks from the point of view of the Gospel contained in Psalm xcv. (Prof. A. B. Bruce).

Heb. xii. 2. Here we are given as an alternative rendering 仰望那將信道創始成終的耶穌 a recognition of the fact that the Greek has no 'ovc', on which account many expositors think that the meaning is that Christ is the perfect Exemplar of faith, as contrasted with the great, but imperfect, examples previously mentioned.

1 Pet. ii. 17. By the substitution of 那寶貴處是歸於你們信的人 for 他在你們信的人中間極其寶貴 it is taught that Christ's preciousness accrues to believers, and not merely that He is precious in their eyes.

1 Jno. i. 7. The removal of the character 必 may seem a small matter, but does it not help to show that the cleansing spoken of does not wait upon anything we do, but is due to the continuously applied efficacy of the blood of God's Son, once



offered? Similarly the alteration of this character in 1 Jno. iii. 3 to 就 makes plainer that the hope of Christ's appearing is itself a great purifier. And putting 向他 instead of 心中 shows that the hope is set on Him, Christ, as its object.

Rev. i. 1. Here 耶穌基督的啟示 at the very beginning of the Revelation is a more literal rendering of importance, as the words are the Divine title of the book.

Rev. i. 10. By altering 遇着一個主日 to 當主日 the original is translated instead of interpreted, which is only as it should be, seeing that the understanding of the book so largely depends on the meaning given to this verse.

Rev. xiii. 8. This verse now speaks of those whose names had not been written from the foundation of the world in the Lamb's book of life, and no longer tells us that Christ was the Lamb slain from the foundation of the world, which is, perhaps, an unscriptural idea.

Such examination of the new version as I have so far made, leads me to think that the attempt to be 'distinctly literal and faithful to the original' has been in so small measure successful, and, to use words of Mr. Baller, 'will most likely lead to greater accuracy in teaching and expounding the truth.' I can vouch for this being the case in regard to Matthew's Gospel, which I am expounding during the present year, and from which Gospel more than from any other book my instances are, therefore, naturally taken. From what I have heard fellow-missionaries say I think all at this centre would willingly exchange the current version for the new one. I know of very few instances, (e.g., Rom. i. 4, where the use of 神體 puzzles me, as 99 out of 100 hearing it read would mistake it for 身體), in which I prefer the current version. Let us thank God for the large number of important changes and corrections He has led Dr. Mateer and his colleagues to make.

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"In Jesus Christ," by stating the position of the Christian, defines his point of view, defines the inspiration and the law of his relation to everything outside of Christ, and defines the source of the power that is effective through his activity. (Robson). In his personal qualities the missionary must truly represent his Master before men. No other qualification or combination of qualifications will compensate for the lack of that Divine Vision which has captivated the heart and life for Christ, which makes a man live, and move, and have his being among the unseen realities. (Mackay). According to the New Testament standard the passion of a Christ-like love for human lives is a greater thing than eloquence, knowledge, or faith. . . . Without missionary passion, ministers are not able ministers of the New Testament; they are disabled, deficient, half-equipped; they lack the fullness of the Spirit of Christ. (Hall). It is the duty of the missionary to take in the Divine Spirit as the dominating power of his nature, and to receive from him direction, and guidance, and help.—*From the Ecumenical Missionary Conference Report.*



## The Progress of the Anti-opium Movement Among the Chinese

WITH a view to mark the present stage of the movement towards the prohibition of opium in China, and to register the measure of success attending the plans set forth by the Chinese government in its agreement with the British Ministry for the suppression of the habit of the drug, an attempt has been made by the compiler of this article to secure answers to certain leading questions from representatives of the missionary body over a large part of the Empire. From a few large and important centres replies have not come to hand, but, as will appear, answers sufficient for the purpose desired, that of forming a comparative estimate of the progress made in the year, have been received. The circular asked the following six questions :—

1. In the city or district wherein your work lies were the anti-opium edicts duly posted ?
2. To what extent has the movement for the closing of the dens in this district been successful ?
3. Has any attempt been made to deal with the sale of the drug in the shops or to diminish the area under cultivation ?
4. To what extent has the movement for the opening of opium refuges been noticeable ?
5. Is the movement a popular one in your district (that is, do the gentry and people take it up) and is the official attitude zealous or not ?
6. Are the Chinese making any attempt to influence public opinion in your district in this matter ?

In response to QUESTION I, "Were the anti-opium edicts duly posted" ? the consensus of answer is so markedly affirmative that it is not thought needful to give the replies in detail. There was considerably more delay in the central than in the coast provinces, and in the prefecture of Wuchang, and generally throughout Hupeh, the high officials took no steps to make the edicts known to the people. The proportion of reply might be stated thus:—Simple affirmative : 'Yes,' *three-fifths*; modified affirmative : "Yes, after some delay," one-fifth; negative, one-fifth. From the west of China no replies have been possible on account of the length of time required for correspondence, but it is generally known, as was indeed to be expected, that the anti-opium movement in the far western and south-western provinces is at its lowest and least successful point.

QUESTION II. To what extent has the movement for the closing of the dens in your district been successful?

The replies are as follows:—

MANCHURIA.

*Kirin.*—The number greatly reduced. Illicit trading still continues in a small way. There is apparently considerable success.

*Fakumen.*—Dens successfully closed in May, 1907.

*Changtufu.*—Dens closed successfully in the latter half of the year.

*Hsinmingfu.*—The divans were closed.

*Manchuria* therefore shows a clean sheet for the first step of the government's programme.

CHIHLI.

*Peking.*—Successfully closed.

*Tientsin.*—Successfully closed. In the country district closing generally successful.

*Paotingfu.*—Generally closed. There are some exceptions in the smaller towns of the district.

*Western Chihli* (ten counties).—Successfully closed. A few specially licensed places purposely allowed to remain open.

*South-western Chihli* (nine counties).—In a majority of counties no attempt at closing. Successful in two counties.

This would appear to place Chihli among the fairly good provinces under this head.

SHANTUNG.

*Tengchowfu.*—Fairly successful in the city, less so in the country districts.

*Tsinanfu.*—Private dens all closed down. A few official licensed dens opened.

KIANGSU.

*Shanghai.*—All under Chinese jurisdiction closed down.

*Soochow.*—All successfully closed.

*Chingkiang.*—All closed down.

*Hwaiianfu.*—Officially closed. Some illicit trading continues.

So far as Chinese official action is concerned, in the matter of official closing Kiangsu seems to show a clean bill.

ANHUEL.

*Anking.*—Sign boards taken down. Many entirely closed, but some carrying on illicit trade.

*Iaochowfu.*—Closed in the cities. In the country districts less success.

*Nakangfu*.—Dens were all closed.

*Luchowfu*.—Sign boards removed; most entirely closed, others trading secretly.

Anhuei would seem to stand in the second class of provinces, though appearing to have made considerable effort towards complete closing.

#### HONAN.

*Kaifengfu*.—Sign boards removed. Some dens closed. Illicit business continuing.

*Runningfu*.—Dens not successfully closed.

*Hwaichingfu*.—Movement for closing not yet under way.

*Changtefu*.—Ostensibly closed, but still carrying on trade.

The Honan record is not a good one; no honest attempt appearing to have been made by the high officials to enforce the edict.

#### HUPEH.

*Hankow*.—Nothing done of a practical nature.

*Hanyang*.—Dens still open and trading as usual.

*Wuchang*.—Movement but partially successful. Sign boards taken down, but illicit smoking continues.

*Ichang*.—In the city the dens are still open. Some closed in the district around.

Hupei is a very disappointing province. Its high officials seem to have ignored the edicts, and such success as has occurred in parts has been due to the action of local officials.

#### HUNAN.

*Hengchow*.—Dens were closed.

*Siangtan*.—Dens ostensibly closed.

(No replies from elsewhere in this province.)

#### CHEKIANG.

*Wenchowfu*.—Dens officially closed, but back doors open.

*Yuyiaohsien*.—Ostensibly closed, back doors open.

*Huchowfu*.—Dens closed in city and in country districts.

*Taichowfu*.—Dens officially closed throughout district. Illicit trading continues.

*Ningpo*.—Closed in city and district. Secretly carrying on trade in many.

*Hangchow*.—Dens officially closed. Some illicit trading continues.

#### FOKIEN.

*Foochow*.—Dens all closed from 12th May, 1907.

*Tengchuifu*.—Dens closed, but some doing business secretly.

## KWANTUNG.

*Canton*.—Dens successfully closed.

*Swatow*.—Not successful.

*Chaochowfu*.—Not successful. One lamp only allowed in each den.

(No other replies from Canton province).

QUESTION III.—Has any attempt been made to deal with the sale of the drug in the shops or diminish the area under cultivation?

## MANCHURIA.

*Kirin*.—No information as to sales in shops. Area under cultivation lessened.

*Fakumen*.—Sale in shops of prepared opium forbidden. Cultivation entirely forbidden.

*Changtufu*.—Sale in shops of prepared opium forbidden. Area cultivation reduced.

*Hsinmingfu*.—Shop sales as usual. Area reduced.

## CHIH LI.

*Tientsin*.—Shop sales generally forbidden. No information as to area.

*Paotingfu*.—A few shops allowed to sell under license. No information as to area.

*Western Chihli*.—Sale only allowed under license. Greatly reduced. Area reduced ninety per cent.

*South-western Chihli*.—Sale allowed under license in two hsien. Others no change. Little poppy cultivation in this region.

## SHANTUNG.

*Tengchowfu*.—Has not heard of such attempt at reduction.

*Tsinanfu*.—Private sales stopped. Sold under license. Area being diminished.

## KIANGSU.

*Soochow*.—Sale in shops as usual, but under license. Poppy not cultivated.

*Hwaiianfu*.—Sale in shops as usual, but under license. Area considerably reduced.

*Chingkiang*.—Sale in shops as usual, but under license. Poppy not cultivated.

*Shanghai*.—Sale in shops as usual, but under license. Poppy not cultivated.



ANHUEL.

*Anking*.—No information as to sales. Poppy not cultivated.  
*Iaochowfu*.—Shops closed for a time; since reopening. Poppy not cultivated.  
*Nankangfu*.—Sales in shops as usual. Poppy not cultivated.  
*Luchowfu*.—No information as to sales. Edict issued forbidding cultivation.

HONAN.

*Kaifengfu*.—Sold only under license. Poppy not cultivated.  
*Runingfu*.—Sales as usual. Tax on growing crop increased.  
*Hwaichingfu*.—Sales as usual. Extra tax on crop proposed.  
*Changtehfu*.—No information as to sales. Area generally reduced one-tenth.

HUPEH.

|                   |                    |                          |
|-------------------|--------------------|--------------------------|
| <i>Nankin</i> .—  | Sales as usual.    | } No reduction reported. |
| <i>Hanyang</i> .— | " " "              |                          |
| <i>Wuchang</i> .— | " " "              |                          |
| <i>Ichang</i> .—  | Nothing attempted. |                          |

HUNAN.

*Hengchow*.—Sale in shops as usual. No opium grown here.  
*Siangtan*.—Have not heard of any such attempt.

CHEKIANG.

*Taichowfu*.—Sale to be controlled officially. Area considerably reduced.  
*Ningpo*.—Attempt made to control sale. No information.  
*Hangchow*.—Sales as usual. Reported decrease in area.  
*Huchow*.—Nothing done.  
*Wenchow*.—No attempt made.  
*Yuyiaohsien*.—No information. Marked decrease in area.

FOKIEN.

*Tingchui*.—Nearly all shops closed. Area under cultivation small.  
*Foochow*.—Sold only under license. Area decreased.

KWANGTUNG.

*Swatow*.—No information.  
*Chaochowfu*.—No attempt made.  
*Canton*.—Sold under license only. Licenses easily obtained.

QUESTION IV.—To what extent has the movement for the opening of opium refuges been noticeable?

In *Manchuria* no movement has been heard of on the part of the Chinese. Missionary refuge at Kirin well patronized.

In *Chihli* refuges were opened by the Chinese in Tientsin city; the movement was started in the Chengtingfu prefecture (Western Chihli), but without marked success. In the south-west of the province no movement was heard of, but anti-opium pills of doubtful composition command a large sale. In Pao-tingfu there has been a marked increase in the use of morphia.

In *Shantung* the opening of one refuge is reported from Tsinanfu. Anti-opium pills sell freely at Tengchowfu.

In *Kiangsu* refuges have been opened by officials and gentry in Shanghai, Soochow, Chingkiang, Hwaiian. The official in charge of the last named refuge is himself reported an opium smoker! The Malay remedy has been freely distributed by the gentry in Shanghai, and numerous cures are reported.

In *Anhui*. In Anking several were opened; in Iaochowfu some were opened, but later closed. Kiukiang has some, and in Luchowfu some old existing refuges, opened by the Vegetarian Sect, are continuing work.

In *Honan* only Kaifengfu reports the opening of refuges.

In *Hupei* none have been opened, but one is in the course of preparation at Hankow. Native press has urged this form of anti-opium work.

In *Chekiang* refuges are reported from Yuyiao, and at Taichow one is in preparation. In the *Fokien* province, Ting-chui reports that the city magistrate set himself the task of curing forty victims per month, but has not succeeded. In Foochow the anti-opium societies have opened and are successfully working several refuges.

In *Canton* one large refuge has been opened, and is doing good work.

QUESTION V.—Is the movement a popular one in your district (that is, do the gentry and people take it up) and is the official attitude zealous or not?

#### MANCHURIA.

*Kirin*.—Not much popularity or zeal noticeable.

*Fakumen*.—Movement a popular one and the officials zealous.

*Changtufu*.—Movement a popular one, but the officials not zealous.

*Hsinmingfu*.—Movement a popular one and the officials fairly zealous.

CHIHLI.

*Peking.*—Movement popular among Reform officials and some high officials are zealous.

*Tientsin.*—The officials seem in earnest and the movement is popular.

*Paotingfu.*—Both officials and people approve of the movement, but are not sanguine of good result.

*Western Chihli* (ten hsien).—There is opium-smoking among the officials and consequently no zeal.

*South-western Chihli* (nine hsien).—Officials express approval of movement in conversation. Little attention is, however, paid to it by the people.

SHANTUNG.

*Tengchowfu.*—Can hardly consider the movement a popular one.

*Tsinanfu.*—Attempts are made to influence the people through the local press.

KIANGSU.

*Soochow.*—Movement popular among young men and gentry. There is a very successful anti-opium society.

*Shanghai.*—Gentry and youth all favour the movement. Press urges it. Officials fairly zealous. Strong anti-opium society.

*Chingkiang.*—Popular among young men. Official attitude fairly good.

*Hwaiian.*—Popular among gentry. Some officials are zealous, but Prefect is an opium smoker. Zeal seems slackening.

ANHUEL.

*Anking.*—Not generally popular, but some of the officials and many of the people anxious for suppression.

*Iaowchowfu.*—Former Prefect zealous, successor appears indifferent.

*Nankangfu.*—Officials seem keen to punish offenders against anti-opium regulations. Otherwise they show no zeal.

*Luchowfu.*—No great popular movement. Officials not specially active.

HONAN.

*Kaifengfu.*—Movement fairly popular. Officials not very zealous.

*Runingfu.*—Movement not popular, and there is no zeal.

*Hwaichingfu.*—No movement! Officials still smoke secretly, people openly.

*Changtefu.*—Movement approved, but not generally popular. Certain of the officials are zealous.

## HUPEH.

*Wuchang*.—People would popularize the movement if the officials showed zeal, but they do not.

*Hankow*.—Little interest noticeable.

*Hanyang*.—Movement approved by people and gentry, but the officials are not zealous.

*Ichang*.—General apathy on the part of officials, gentry and people.

## CHEKIANG.

*Taichowfu*.—The gentry are given to opium-smoking. The Prefect recently appointed two weiyuans to look after the movement.

*Ningpo*.—Popular among the younger generation. Zeal lacks continuity.

*Yuyiao*.—Formerly a good deal of enthusiasm. Now not so noticeably zealous.

*Wenchow*.—In one hsien the movement is popular, but the officials are decidedly not zealous.

*Hangchow*.—A good deal of surface popularity. Some officials show zeal.

*Huchow*.—Popular sentiment strongly anti-opium. Officials cannot be called zealous.

## FOKIEN.

*Tingchui*.—Both gentry and people somewhat half-hearted. Officials show little zeal.

*Foochow*.—Many gentry and the people seem very zealous in the matter and the officials are obliged to follow.

## KWANTUNG.

*Canton*.—In city officials and gentry enthusiastic. In country district less zeal.

*Swatow*.—General apathy.

*Chaochowfu*.—Officials the reverse of zealous.

QUESTION VI. Are the Chinese making any attempt to influence public opinion in your district?

All that could be said in answer to this question seems to be that where the press is in operation or circulates its papers it is constant in the carrying on of an anti-opium crusade and that in a few centres literature prepared by Chinese is distributed. In places like Canton, Foochow, Shanghai, Hangchow, Soochow and Tientsin large public meetings have been held and anti-opium societies formed. Otherwise public opinion in China is of so recent a growth, and the idea of educating it along moral lines so novel, that nothing systematic other than the posting of the edicts has been attempted.



The following are a few of the remarks offered by well known missionaries in replying to the series of questions :—

Rev. H. S. PERKINS, Paotingfu.

*Paotingfu.*—There is a great deal more subcutaneous injection of morphia. In large towns percentage of smoking reduced possibly a half. "I should imagine that in time the percentage of users would fall off if pressure is maintained."

C. H. S. GREEN, C. I. M., West Chihli.

"As many officials still use opium their zeal is but 'top side' pressure, and to my mind it is here that the main weakness of the movement lies. Until it is a fact that *no official using the drug is eligible for office* the people are not likely to give it up."

Rev. F. BROWN, Tientsin and District.

"Tientsin is one of the more advanced places in China, but in the country around they seem to be making honest attempts to get rid of the drug."

Rev. W. HOPKYN REES, South-west Chihli.

"The curse not so seriously felt here as in some sections of the province. I estimate that but one in ten smoke. Without doubt the edict is practically a dead letter here, save in one county. The apathy of the officials and the distance from the viceregal yamên and the comparatively few who indulge account for this."

Rev. J. S. WHITEWRIGHT, Tsinanfu.

"Some of the officials who are zealous feel great difficulty in regard to the revenue."

HWAIAN.

Rev. H. M. WOODS, D.D., Kiangpeh.

"While public opinion is decidedly in favour of the movement the practical difficulty is lack of funds."

KWANGSI.

JOHN T. REID, C. I. M., Takutang.

"There is still much opium smoking ; it is looked upon as almost hopeless to cure the old hands, but others are afraid to acquire the habit."

Dr. JAS. MENZIES, Hwaichingfu, Honan.

"So far as I can see or hear in this district all anti-opium legislation is so far a dead letter. . . . I never saw den signs more numerous or clearly displayed than at present."

Rev. J. GOFORTH, Changtefu, Honan.

"The great obstacle to progress is gain. Unless very potent pressure is forthcoming from the Throne the officials do not act. But the Church of Christ is a great anti-opium army and the crusade is bound to triumph."

Rev. ARNOLD FOSTER, Wuchang.

"The weakness of much of the anti-opium movement in China has seemed to me to lie in the reluctance of the officials, or their inability, to tap new sources of revenue. A Chinese financier with a free hand might, one would think, easily overcome this difficulty, but men who are not financiers or political economists and who are timid in regard to a line of bold policy, may easily feel they cannot dispense with any present source of income, and that being so they may not wish to promise a reform which they do not see how they could carry out."

Rev. J. L. HENDRY, Huchow.

"Among the Chinese youth there is generally a strong antipathy to the smoking of opium."

Rev. LL. LLOYD, Foochow.

"I feel that the effort to get rid of this vice is certainly sincere in Foochow, and the authorities, acting on the initiative of the gentry, etc., are restricting the cultivation of the poppy."

Dr. MARCUS MACKENZIE, Foochow.

"For some reason or other the opium habitué is not eager at present to enter the mission hospital. There is a strong desire amongst the members of the anti-opium societies to take up the matter of reform themselves and carry it through, exclusive of foreign help, excepting that of platform speaking and moral encouragement."

#### CONCLUSIONS.

From a consideration of the foregoing certain facts stand out. In general the posting of the Imperial edicts was regularly attended to and the first steps enumerated as necessary for prohibition were fairly generally attempted. Broadly speaking the provinces along the coast have made genuine and fairly successful attempts to deal with the licensed dens. The state of

affairs in the central and western provinces clearly shows, however, that the pressure from Peking upon the high officials there was not sufficiently strong, and it seems most probable that financial reasons, the inability or unwillingness of China to develop the new sources of revenue which might be hers in great abundance, made such pressure impossible in certain outstanding cases, notably Hupeh. The power of the official class to make or unmake the movement is evident and the fact that opium-smoking still largely obtains among this class, is one of the depressing features of the situation. This state of affairs as a whole can only be remedied by pressure from above. The report, however, from Foochow shows that where the gentry provide an able and enthusiastic leader (there the grandson of "Opium Commissioner Lin" has proved such a one) the officials find it wise to give way also to pressure from below. Public opinion, so far as it exists on the subject, is all against opium, and this is especially true of the rising generation. In spite of much failure, which was to be expected, there can be no doubt that the first year of the anti-opium movement in China has resulted in a remarkable decrease in the public use of the drug. The Chinese need to be shown how to educate the public mind persistently and quietly on moral questions, and aided, wherever possible, in the formation of anti-opium societies, whose work should be educative and remedial. Certain large centres have already shown what can be effected in this way. The Chinese government needs also to be kept constantly alive to its declared duty, in order that the movement may not succumb to the Oriental *vis inertiae* so characteristic of China's domestic policy. Missionaries in the interior of China by keeping themselves in touch with Chinese public life, and by making their knowledge of the progress or retrogression of the movement public, may do much to influence the high officials of the Empire.

Too much stress should not be laid on the fact of occasional illicit trading on the part of those engaged in the opium business. Secret dens, in the present state of affairs, are inevitable. If, however, this illicit business is connived at by the officials, as appears the case in some quarters, and made a source of revenue, as seems the practice in others, it then becomes a serious fact, and by some means the attention of the higher official of the district or even Peking should be called to the state of affairs. It is certainly within the province of every missionary to do all in his power to keep alive the efforts of the gentry around him who are interested in this work. It should be possible to establish a 'Watch' Committee of Chinese in every big city in the Empire. These reports from all over the field show how needful some such organization is, and show also that among the educated young men found now all over the Empire the material for such an enterprise might be secured.

## "OPIUM IN KANSU."

(Being an extract from a lecture delivered by Lt.-Col. C. D. Bruce, Captain Superintendent of Police, Shanghai, before the Shanghai Union Church Literary and Social Guild on Wednesday, January 15th, 1908.)

"One blot, and that no small one, lies on the people of Western Kansu. It is that men and women are to a fearful extent habitual and confirmed smokers of opium. From personal observation I should have placed the percentage high, but had I not had the best authority for saying so, not as high as it would appear to be.

"Monseigneur Otto, Catholic Bishop of Kansu, who has spent thirty years of his life in China, and a large portion of that time in Kansu, reckons six men out of every eight of the population as confirmed in the habit. Opium-smoking is sometimes compared to the unnecessary drinking common to most European nations. But this in no sense represents a true perspective. It is well known that opium is largely in use among other Asiatic races, some of our own native Indian soldiers being of this number; but that it can for one moment be considered in China as merely a harmful excess confined to a small minority of those who use the drug, is not the truth. Without statistics it is useless to attempt to draw exact comparisons, but it is only necessary to travel for a few months in Western Kansu to see how all-embracing in its fearful effects the habit is.

"*Facilis descensus Averni* is a maxim with which we are all familiar, and in the sense in which it is generally used it applies to nothing so aptly as the career of the immoderate opium-smoker. During the last year efforts have been made to control, if not to extinguish the evil; and if high-sounding edicts from the Imperial brush could alone accomplish the impossible we might hope for better things.

"Worthy of all praise as such attempts are, there would be more hope of ultimate success had moderation been shown in the commencement of the crusade. Unfortunately the edict has gone forth that in ten years opium-smoking will no longer exist in China, and in this form I feel confident the experiment may be said to be doomed. Let us suppose, for the sake of analogy, that a bill could pass through two Houses of Parliament suppressing not only the abuse of beer-drinking, but the use of beer within the same limit of time. Would any person expect to see aught but failure accompany such a preposterous attempt? Yet the task to which the rulers of China have yoked themselves is a thousand times more impossible.

"It is allowed by the Chinese authorities, who, it may be said incidentally, do not as a rule err in severity in the enumeration of national faults, that forty per cent. of the Chinese use opium. Had the percentage been raised considerably, and the forty per cent. starred as abusing the use of opium, perhaps we should have been nearer the real figures. Whatever these may be, it should be remembered that the abuse of this drug is not confined to the lower orders. On the contrary, it numbers among its slaves—those most hopelessly addicted to its use—the highest and most powerful in the country.



"Not only as consumers do we find such men, but also as producers. Much of the land upon which opium is grown is in the hands of magistrates and even higher officials. As the most productive crop, in spite of its paying in places double taxation, the area under the poppy is annually increasing in China. In some parts good wheat-land is turned into poppy-land, with the result that whole districts formerly capable of raising sufficient food-stuff for local requirements must now import.

"Nor are the vested interests in favour of the drug less strong in other ways. It is well known that no Chinese magistrate could exist upon the miserable stipend he receives. It has hitherto been his business, and that of no one else, how he supplemented his income; and one of the chief sources was in the extra royalties or "pickings" which could be dragged in an ever-raising scale from village opium-dens.

"The few examples quoted only serve to indicate some of the vested interests which will be found in the inert mass of those lying in the way of an honest attempt to curtail the supply or use of opium.

"Whether the Chinese government, hitherto a synonym for conservatism of the most harmful kind, is likely to succeed in the crusade it has initiated against opium-smoking, time alone can show.

"If it is willing to supply adequate guarantees that the attempt is a sincere one, made solely for the good of the people, then indeed has China awakened to the evil, and it is England's destiny once more to stand for progress and the right and to help to the utmost of her ability."

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## Correspondence.

### THE TERM FOR "CHRISTIANITY."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Bishop Scott has drawn my attention to the use of 基督教 for 'Protestant Christianity' in a version of the Conference resolutions.

I am not, as he supposed, the translator of that document, and I agree with the Bishop in deprecating the introduction of such usage. If the term be employed in this narrow sense not merely does it ignore the pioneer work of the R. C. missions, it excludes the Greek church, vast and venerable, and leaves us without a common banner to float over the mighty host who claim Christ as the Lord.

In some of the treaties 'Yesu-chiao' stands for 'Protestant,' and in rendering the Conference memorials I made use of that expression with the addition of 新 to distinguish us from those who professed the faith of Jesus before the Reformation. If *chituchiao* be preferred, is not a similar precaution imperative?

In sending you this note I have no wish to provoke controversy, but I confess to an ardent desire to promote that unity which is an element of strength.

W. A. P. M.

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DEAR Mr. MACGILLIVRAY: I have had letters calling attention to a rather serious oversight in the translation of the Conference

Resolutions on "The Chinese Church." As you and your colleagues on the Translation Committee were so kind as to give me an opportunity of going over your draft before its form was finally fixed, I am afraid I must share the responsibility with you, as I confess I quite omitted to notice the error.

It occurs unfortunately twice over in the First Resolution; the words "The Church of Christ" being substituted for the words "Protestant Missions" in one clause, and again for the words "Protestant Church" in the next. When one reads on to the second Resolution, the distinction is properly preserved by the use of the words "Fu-yuan" 復原, but it is a great pity that the distinction does not appear in the First Resolution in the Chinese Version, though it is prominent in the English original.

I take the more blame to myself because, on looking up the original drafts, I see that I suggested the addition of the words "Fu-yuan" in Resolution II, and yet omitted to do so in Resolution I. Further, you had at first written "Ya-su Chiao" 耶穌教 in the first clause, which at least had the merit of following the distinction made in popular speech between the "Ya-su Chiao" and the "T'ien-chu Chiao" 天主教. The usage is not a good one, and I still think I was right in suggesting, and you were right in accepting, the suggestion to use the phrase "Chi-tu Chiao" 基督教 in the first clause of Resolution I, instead of "Ya-su Chiao" as it stood in your draft.

But we erred in failing to notice that this change required the insertion in some form of the distinguishing words "Fu-yuan,"

since we had dropped the distinction which is made (though not satisfactorily) by using the phrase "Ya-su Chiao." In so far as I helped to lead you into this slip I beg to apologise to you and your colleagues on the Committee.

Can anything be done now to remedy the error? The English original is perfectly clear, and neither the Conference nor, I am sure, the translators, had any intention to ignore either the Nestorian or the Roman Church, or to claim for Protestant missions that they were the first or the only Christian Church to break ground in China. It has to be admitted that an error has crept in, and the Chinese version may be resented as both discourteous and inaccurate.

I know that the first edition of the Chinese text has been widely distributed, but here at least we wish a great many more copies for more general and permanent use. Could not a second edition be printed even yet with necessary correction? Something also might be done by sending out a small slip noting the necessary correction. But the issue of a second edition would be much more effective. Here we should be glad to order a good many copies, and I hope many others would do the same. The first issue does not reach all our preachers even, and we should like to put them on sale for all.

Meantime may I ask you to pass this on to the RECORDER for insertion, as this will call the attention of missionaries to it, and perhaps you would add a few lines of your own?

With kind regards and best wishes,

Yours very truly,

JOHN C. GIBSON.

P. S.—I suggest the following amendments as removing the objection:—

In the first column on p. 1.

For 基督聖教流行於中國.

Read 基督聖教復原諸派流行於中國.

In the second column on p. 1.

For 創立基督教於中國.

Read 經復原宣道諸會樹立其教於中國.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: Referring to Bishop Graves' letter of the proper term for "Protestant Christianity" he objects to 基督教, but suggests no other. I wonder how "Protestant Episcopal Church in America" is rendered. The name in use 聖公會 does not show.

In reference to Dr. Gibson's letter, the Translating Committee originally put 耶穌教, though aware of the objections, because up to this time it was the commonest. In 1845 this name was not current, but in the treaties of 1858 it is used. Also in the Memorial of the Conference of 1877 to the Chinese government, and in the Memorial of the Conference of 1890 to the same, it is used. These two therefore represent the views of Dr. Allen, Dr. John, Dr. Williamson, Dr. Yates, Dr. Blodget, Dr. Wherry, Dr. Ashmore, and Dr. Richard—all great names. In 1872 Doolittle gives it, and popular usage now is 耶教 in Wên-li. Still 基督教 is used by the Y. M. C. A., by the North-China Federation Conference, and seems to be gaining ground. So at Dr. Gibson's suggestion we changed 耶穌教 to 基督教.

The following other terms are found: 改頁教, 正教, 改正教, 歸正教, 復原教, 耶穌新教. This latter is the term used by Dr. Martin in his rendering of the letter to the Chinese Churches, and is the one used in Japan on the authority of C. B. Mosely, but there are obvious objections to it. Who will decide which is the best term? We had all the terms before us, but did not wish to settle anything.

THE TRANSLATION COMMITTEE.

#### APOLOGETICS FOR CHINA.

REVEREND AND DEAR SIR: It interests me much to know that you are thinking of preparing a new apologetics with special reference to modern conditions in China. Nothing is more important than that a work of this character should be rightly conceived. I do not feel that I am capable of drawing up the outline for such a book, nor do I think that the method of any one of the men that you mention can be accepted as a standard for an Eastern apologetics. Three things in my judgment must be kept in view:

First. The attitude toward the non-Christian faiths should be in a large sense appreciative and not condemnatory. That there are many things in those faiths deserving of condemnation, goes without saying, but he who would commend to educated orientals the Christian truth, shuts the door in his own face the moment he begins to depreciate or to attack non-Christian positions. Let him, on the other hand, dare in the face of much mistaken missionary conservatism to acknowledge and appreciate the many noble conceptions, religious and ethical, in the non-



Christian systems of thinking; and let his general aim and goal be to show how the distinctive truths of the Christian religion supplement and complete that toward which the highest aspirations of the race have tended, and in particular that this distinctive contribution of Christianity to the religious experience of the world makes for an ethical end, fulfilling itself in godlike characters of men. What I have said under this paragraph I hold to be absolutely fundamental. Every few weeks I find that I am being attacked by missionaries in India and elsewhere for having taken this position in my Barrows lectures; but no argument raised against my position seems to have power to outweigh the enormous considerations which are on the other side.

Second. In your new apologetics you must recognize that the evidence for the divine nature of Christ, and the divine origin of Christianity, has moved toward deeper and more subjective positions. While I am fully ready to admit that there is a sense in which the argument from design in nature affords a noble apologetic opportunity, and while my

faith is not only unshaken, but stronger than ever, in the possibility and historicity of miracles, I do not regard either of these as affording the strongest ground for an Eastern Christian apologetics. You must move toward the experiential basis, and with that you must give full value to the metaphysical questions involved in the nature and significance of human consciousness in its relation to the infinite.

Third. Do not accentuate Western civilization as affording conclusive evidence of the power of Christianity. It may be true that in some respects it does afford such evidence, but Western civilization is not a wise word to conjure with in the East. The less said about it the better. Let the accent be on the marked evidence appearing in the Eastern consciousness pointing to the Oriental assimilation of Christian ideas.

I feel that these are very crude suggestions, but they are not hastily given. I hope that they may have some bearing upon the work that you are doing.

Faithfully yours,  
CH. CUTHBERT HALL.

Union Theological Seminary,  
New York.

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## Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface is excellent.

聖神三法. The Three-fold Secret of the Holy Spirit, by James H. McConkey, translated by Alice M. Horne. London Mission, Amoy. Easy Wên-li, Chinese maopien, pages 72. Price 12 cents. Christian Literature Society, Shanghai.

No doubt there are several people who on seeing this heading will recollect that they once thought of doing the work which Miss Horne has now given us. The original has been so widely



distributed in China by the K. and K. free fund and has done so much good that the wonder is that no one had done it before into Chinese. The English edition on our desk is the fourteenth, and the ninetieth thousand. Mr. McC. is the author of "The Surrendered Life" and other booklets. The three secrets are: 1, the secret of His Incoming; 2, the secret of His Fulness, and 3, the secret of His Constant Manifestation. Miss Horne has done her part well. Now let the missionaries do theirs by distributing this stimulating and illuminating book among their churches. At the end of the preface is a list of other works in Chinese on the Spiritual Life, an excellent idea, which all authors would do well to copy. We hope this book will have as large a sale as S. D. Gordon's books on Power and Prayer have had, and so help our Christians into the fulness of their inheritance.

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The Chinese Tract Society. Twentieth Report. 1907.

This excellent Society reports a very prosperous year. Its Board of Trustees comprises some forty-nine Chinese and Europeans. There are twenty-nine life members and a very long list of local secretaries. Reprints of books amounted to 291,850 copies, equal to 4,848,400 pages. Eighteen new works were issued, making 240,570 copies and 5,496,780 pages; of these Hallock's Almanac (now printed independently) accounted for 50,000 copies. Sales of books were \$9,729.74 and periodicals \$1,614.74. Balance at Bank, \$8,150.78, of which \$4,000 are on fixed deposit.

The needs of the Society are stated as follows:—"A union of the Book and Tract Societies; or

the very heartiest co-operation and mutual helpfulness. We need men set apart and supported for this work. We need means to publish, advertise and distribute our works. We need a union central book depôt in Shanghai and a branch book store in every great center." These are "pious wishes" so far, even the last proposal having, since the Report was issued, been declared by the directors to be not feasible (?).

The Report contains the annual sermon by Dr. A. P. Parker and a new Descriptive Catalogue of the Society's publications. If you have not read it, do so, and you will be well repaid.

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Mateer's Arithmetic (abridged), Vol. 2. 筆算數學簡本中. American Presbyterian Mission Press, Shanghai. Price 25 cents.

Though called "Mateer's Arithmetic (abridged)" this is practically a new work by Mrs. Ada Haven Mateer. The arrangement is new, and many, if not most, of the questions are new, and are of a nature to be easily understood by the pupils. The whole is in simple Mandarin. Vol. 1, which appeared a year ago, has already proved very useful. It is shorter than the original Vol. 1, and does not include Weights and Measures, which are left to be learnt after Fractions and Decimals in Vol. 2, which again does not include Proportion and Interest as does Vol. 2 in Dr. Mateer's Arithmetic. Much space is saved by not printing the examples vertically as well as horizontally as in the original edition. The Multiplication Tables are printed separately on stout cardboard as an inset to Vol. 1, and the Tables of Weights

and Measures are printed together at the end of Vol. 2; this will make it easier to refer to them when necessary. It is also a great advantage not to have the answers printed at the foot of each page in the full view of the scholar. I understand that when the three volumes are completed the answers will be printed altogether, either separately, or at the end of Vol. 3. Most of us who have put the unabridged edition into the hands of our pupils must have noticed how they looked first at the answers and then worked the sums accordingly. I am glad to see that recurring decimals are introduced and explained in Vol. 2. Having examined several arithmetic books lately put out by Chinese authors I have come to the conclusion that most foreign teachers will prefer using books like Mrs. Mateer's for some time to come.

A. F.

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頌主詩歌. Chinese Hymnal. Prepared by Rev. H. Blodget, D.D., and Rev. Chauncey Goodrich, D.D. C. Goodrich and E. G. Tewksbury, Musical Editors. A. B. C. F. M. Mission, 1907.

The November number of the RECORDER contained a notice of the republication of the revised and altered edition of this Hymnal which, in its earlier form, has been in use for many years. To this notice was appended a brief note regarding the second edition, which was completed and ready for distribution in 1900, when it was destroyed by the Boxers.

It is fitting that there should be more extended notice of this invaluable contribution to the equipment of the growing Church

for its service of song, and that attention should be called to some of the points which especially adapt it for wide use. The volumes are printed and bound in several sizes and styles to suit varying needs and purses.

There is a light weight book, in clear type, with the music written in the ordinary notation. Another, a little smaller and more compact, with tunes in the Tonic Sol Fa. A very neat volume with hymns only, in the same sized characters, and a small one, easily carried in the pocket, which, printed in small pica, is the delight of the young people, who wonder that their elders prefer the less handy books. But the largest of these is easily portable, and the compactness and clearness combined are a real triumph in the printing of Chinese. Prices vary with style and binding. Even the least expensive, a paper covered volume, is neat and good looking, while the cloth bound ones, with their red-edged leaves, are very attractive. So much for the externals, the garb in which we find hymns new and old—the Grand Chants and Doxologies, Treasures of the Ages—many of them thus made available, for the first time, for the worship of the Chinese Protestant Church. In comparing the present with the earlier edition one most suggestive fact appears. The additions are chiefly in hymns of Christian experience, the omissions are of the didactic or doctrinal ones. When the first volume appeared many of the hymns of deepest meaning—those of consecration or devotion—seemed so far beyond even the aspiration of those called by the name of Christ among this people that they were not the ones that those looking for what would best

meet the immediate need were prompted to select for translation. Now the hymns which reach the heights and sound the depths of the soul's life, as related to the Divine Love, are those which teachers in closest touch with the Christians long to give to men and women prepared by God's Spirit to receive and be aided by them. These notes, sounded by souls which have felt most profoundly the reality of things unseen, are those to which they expect the Chinese Christians to respond. So this book is not only for the aid, but in some sense a record, of the progress of the Church in China. The authors and translators represented are many. Among the latter are some of the early leaders in the North, Mr. W. C. Burns, Drs. Blodget, Martin and Goodrich, Bishop Burdon and Mr. Jonathan Lees. Some of the richest of the modern hymns have been put into Chinese by ladies of different missions. Native pastors and teachers furnish quite a number of original hymns, the excellent quality of which suggests that in the future there will be no lack of fresh and suitable additions as occasion calls for them. The range of subjects is wide and embraces admirable variety. Complete it is of course far from being, but there is happy selection from classic and dignified hymns with not a few of the more popular and modern. Of the unworthy jingles which abound in our Western collections scarcely a trace remains unless we find it in "Where, Oh where are the Hebrew Children," which was doubtless included because of the well-known fondness of the Chinese for both words and tune. We are enriched indeed by the addition of "Oh, Master, let me walk with

Thee," "In Heavenly Love abiding," "Oh, Light of Light, shine in," and others of kindred tone. That this is to be the Church's hymnbook of the future no one can anticipate, but it is a noble contribution toward the making of that which, with large additions from strictly Chinese sources, may become standard. It should fill a large place for many years to come, as it contains hymns which will live and grow in the hearts of the Christians until they will as completely forget that they are translations as we do when we sing "Jerusalem the Golden," or, perhaps, being reminded by quaintness of style as we are in that, enjoy them the more that they recognize them as belonging to the Church universal.

The effort—a very successful one, as many of wide range of experience in different provinces think—has been to put the hymns into a style easily understood in any Mandarin-speaking or reading community and entirely intelligible anywhere to those familiar with Wên-li. This makes the volume available for a large part of the Empire, and it is greatly to be hoped that its treasures of Christian thought, feeling, and expression may be known and enjoyed to the building up of "The Body of Christ, which is His Church" through large portions of the land. Happy those whose labors have contributed to it. Their work will abide and influence increase with the ongoing years. Those who secure and take time to make themselves familiar with what the book offers, will be well repaid even though it be not practicable to introduce it for familiar use in their congregations.

MARY H. PORTER.



NOTE.—These volumes can all be found at the Presbyterian Mission Press, and Mr. A. C. Grimes, American Board Mission, Tientsin, has them on sale. The Presbyterian Press will soon issue an edition in large type for the use of those who, either through failing sight or lack of familiarity with the characters, find difficulty in using those in the medium. Such a volume for the pulpit would often be of great service or for evening use in dimly lighted audience rooms.

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*The Empire of Christ*, being a Study of the Missionary Enterprise in the Light of Modern Religious Thought. By Bernard Lucas. London: Macmillan & Co., Ltd. 1907.

Under the figure of empire-building, the author, who has served for more than a score of years as a missionary of the London Missionary Society in the Madras Presidency, discusses the question of India's evangelisation from the point of view of Christian statesmanship. To the honest student of the great problem of evangelizing the world this book will afford a welcome stimulus to imperial thinking regarding the Kingdom of God, even though he may not be ready fully to assume the standpoint of the author who, while professing sympathy with the position of those who hold that the Gospel of Christ is addressed primarily to the individual, feels that "it is the priceless value of the soul of a people, the glorious future of a vast empire, and the divinely appointed destiny of a great nation, which stand forth with equal distinctness."

This standpoint is involved in what he calls the "newer thought," which "has placed the

emphasis on the race rather than on the individual, on life rather than on death, on earth rather than on heaven. In its outlook therefore it has an eye for the soul of a nation and not merely for the souls of individuals . . . The Church in the past has sent forth its missionaries to save the individual and has paid little or no regard to the race to which he belonged. . . . The result has been that while we have successfully transplanted Western religious thought into a few isolated patches of Eastern soil, we have but very imperfectly attempted the great task of Christianising the East."

A reconstruction of the missionary method of the Church in the East and of the missionary appeal to the Church in the West is therefore, in the author's judgment, necessary. This, then, constitutes the "modern problem," to the solution of which the author directs our attention in his first chapter. In the following chapter the "modern" standpoint is shown to be essentially different from the old, both in the Church and out of it, but "it is of supreme importance that we should recognize that the missionary motive abides the same under the newer as under the older thought. . . . To the newer thought the faith and the hope have changed, but the love abides; and its constraining power is still the motive force which compels it to seek and to save that which is lost." It must be borne in mind, however, that "the missionary cause will prosper not because of the newer thought, but only as the result of a richer life which that newer thought is bound to produce."

In his discussion of the "Indian Religious Climate" the author presents an exceedingly



interesting analysis of the religious situation in India. He holds that to the Eastern mind religion is not a superfluity which he can dispense with and not miss, but an essential part of his very existence. In the strictest sense of the word there is nothing in India which can properly be called secular. To the Hindu what he sees is unreal; God is the great and only reality. His conception of God, however, is far from what it ought to be. "What the Hindu demands therefore is a truer and deeper conviction of the real answer to the mystery of life; a richer and not a poorer conception of the relation between life and conduct; a clearer and not a more opaque view of human destiny. The practical answers of the busy and bustling West will never satisfy the leisured and imperturbable East."

The author next attempts to set forth in terms consonant with his convictions regarding religion and his estimate of religious conditions in India a statement of the "Religious Need of India." He assumes that it is not the strength of the missionary's views but the depth of his life which justifies his propagating his religion. Not his creed but his faith should be his motive power. His desire is not for converts but for souls. "What India needs is that consciousness of a possession of a self-hood, a soul which makes man akin to God, holding the reins of destiny in his own hands, responsible for that character and individuality which it is the supreme purpose of life to evolve. . . . She needs that revelation of life which Christ has given, and when she sees it she will yield to none in her appreciation of its wondrous beauty."

Under the heading of the "Christianizing of India" the founding of the "Empire of Christ" is discussed. "To the older theology, India was the ship on the rocks and the missionary was the lifeboatman engaged in the task of picking up the few survivors who were swept within his reach. . . . To the modern mind, on the other hand, India is a ship which is salvable, not on the rocks but aground; and the real missionary enterprise is that. . . . of bringing the ship into port with all on board."

The book closes with a chapter on the "Church's Resources." These the author takes to be less material than spiritual. The best guarantee of the successful prosecution of the missionary enterprise is the deepening of the spiritual life of the Church itself. What is needed is not so much that the Church should take an interest in missions but that missions should become her passion. "Missionary work is not business at all, but empire-building; and it demands imperial ideas and imperial resources of brain and heart in the Church that would carry it on."

Whatever one may feel regarding the theology of this book there is much in it to summon the reader to a careful and prayerful consideration of the real purpose and most effective method of the missionary enterprise.

D. W. L.

#### BOOKS RECEIVED.

Student World. January, 1908. New organ of World's Student Christian Federation.

World's Chinese Students' Journal, Vol. 2, No. 3.

Nineteenth and Twentieth Reports of the International Institute.

Life of Jessie M. Johnston.

The Christian Movement in Japan. Fifth Annual Issue.

*Messrs Macmillan & Company's publications :—*

English Literature for Secondary Schools. The Age of the Antonines. The History of the Fall and Decline of the Roman Empire, by Edward Gibbon. Chapters I to III. Edited by J. H. Fowler, M.A. Price 1s.

English Literature for Secondary Schools. Seventeenth Century Prose. Selected and edited, with Introductions, Notes, Glossary, etc., by Elizabeth Lee. Price 1s.

Chaucer's Canterbury Tales, The Nun Priest's Tale. Edited with Introduction and Notes by Alfred W. Pollard. Price 1/6.

Macmillan's Supplementary Readers, Junior, Fairy Tales, Vols. I and II and Tales from Andersen. Price 4d. each.

Macmillan's Supplementary Readers, Intermediate, Ali Baba, The Story of Sinbad the Sailor, and Fables from Æsop. Price 4d. each.

Macmillan's Supplementary Readers, Senior, Tanglewood Tales, Adventures of Robinson Crusoe. Price 4d. each.

The International Geography, by Seventy Authors. Edited by Hugh R. Mill, D.Sc., LL.D., F.R.S.E. Section III. Asia. Price 2s.

*Messrs. Nelson & Sons' Publications :—*

The Royal Treasury of Song and Story :

Book I. Doors of Gold. Price 10d.  
Part II. Fairy Favours. „ 1s.  
Part III. The Hall of Heroes. „ 1/3

Highroads of History :

Fourth Book, Other Days and other Ways. Price 1/6.

Fifth Book, Stuart and Tudor. Price 1/8.

Beautifully illustrated in black-and-white and coloured plates.

## Books in Preparation.

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented. N. B. *Some whose names have been on this list a long time* are asked to write and say if they have given up the work, or what progress, if any, they are making. Perhaps they are keeping others from doing the work.

*C. L. S. List :—*

Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.

Selections from Hastings' Bible Dictionary. By D. MacGillivray.

Laidlaw's Sin and Salvation, E. Morgan (out).

The Incarnate Saviour. By D. MacGillivray.

Three-fold Secret of the Holy Spirit (McConkey). By Miss Horne (out).

Japanese Educational System. E. Morgan (out).

Dr. H. A. Johnston's "Studies for Personal Workers." By Mrs. A. H. Mateer (out).

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters. Nearly ready for the press.

Ballantine's Inductive Studies in Matthew.

Alone with God, by Dr. J. H. Garrison. W. Remfry Hunt.

Psalms, Metrical Version of, by F. W. Baller (in press).

The Five Great Offerings. By F. W. Baller.

Organ Instructor. By Mrs. R. M. Mateer.

Teddy's Button. Mrs. R. M. Mateer.

Murray's New Life. R. A. Haden.

Murray's Like Christ. By Mr. Chow, Hangchow College.

Illustrations for Chinese Sermons, by C. W. Kästler.

Systematic Theology. 12 parts. Dr. DuBose.

Torrey's How to Pray. Chen Chung-kuei.

"Little Faith." Mrs. Crossette.

Expository Com. on Numbers. By G. A. Clayton.

Expos. Com. on Hebrews, by G. L. Pullan.

Little Meg's Children. By Mrs. Crossette.

Prof. Chwolson's Hegel, Häckel, Kossuth, and the 12th Commandment. By F. Ohlinger.

Miss Garland proposes a Children's Hymnal on a scale much larger than hitherto attempted—in fact a Chinese "Golden Bells."

Sermons on Acts. Genähr.

Pontoppidan's Explanation of Luther's Catechism. American Lutheran Mission.

Outlines of Universal History. H. L. W. Bevan, Medhurst College.

Concordance Dr. C. H. Fenn.

Essentials of Christianity (Methodist Theology). Dr. A. P. Parker.

Torrey's What the Bible Teaches. By J. Speicher.

Tholuck's Sermon on the Mount. By J. Speicher.

Psychology for Teachers. By S. B. Drake.

Ancient Babylonia and Assyria. By S. B. Drake.

"His Great Apostle," and "His Friends." By Rev. Chang Yang-hsün. Catechism for Primary Sunday Schools. By Mrs. Crawford.

Choosing a Life Work—Yours. A manual of texts for young Christians. Stones from the Brook. Stalker's Paul.

Robert Speer's Principles of Jesus. J. H. Jowett's The Passion for Souls. Both in mandarin. Many Infallible Proofs. Inspiration of a Christian, Fulness of Power. By J. Vale.

Mrs. Nevius' Mandarin Hymn Book. Dr. and Mrs. Nevius' Manual for Christians, with answers to the questions.

Practical Chemistry in three parts:

I. Inorganic, Elementary.

II. Inorganic, Qualitative and Quantitative Analysis.

III. Organic. By H. G. Whitcher and Bae Yü-chang.

Practical Physics, by the same and Liu Kuang-chao.

Higher Algebra, by the same and Liu Kuang-chao.

The Roman Theology and the Word of God, by Alphonso Argento.

Constructive Studies in Life of Christ. H. W. Luce.

By Y. M. C. A.:—

Main Lines in the Bible. Fred. S. Goodman.

How to Study the Bible. Torrey.

Habit. Prof. William James.

Fundamental Principles of the Christian Life. H. C. King.

Outline Studies in Biblical Facts and History. J. N. De Puy and J. B. Travis.

## Missionary News.

### Shantung Protestant University

As the readers of RECORDER probably know, this University consists of three parts, viz., an Arts College of 200 students at Weihsien, a Theological Seminary and Normal School at Chingchowfu of about 140 students, and a Medical College at Chinanfu. The Union was formed in 1904 by the American Presbyterian and the English Baptist Missions in Shantung. The medical college is not yet in running order, but a grant of £4,000 sterling has been made from the Arthington Fund, and it is hoped to secure site and erect buildings during the present year.

At Chingchowfu the foreign staff consists of one American and one Englishman, and at Weihsien of two Americans and two Englishmen. The students naturally come mainly from the Christian families connected with the two uniting Missions, but all are welcome from any quarter, whether Christian or not, so long as they pass the Entrance Examination and are willing to obey the University regulations.

Those engaged in this work have recently received great stimulus from the visit of Rev. W. Y. Fullerton, of Leicester, and Rev. C. E. Wilson, General Secretary of B. M. S., London, and himself for some years Head of a missionary college in India.



Hitherto English has not been taught at Weihsien, but next term it is to be introduced in the senior classes under special conditions as to ability, character and fees.

The University Council (or Board of Directors) recently held its annual meeting at Weihsien, when important questions were discussed, and, among other things, it was decided to invite representatives of all the other missions in the province to a conference with a view to their joining in the work of the medical college, and so making it truly provincial and undenominational in character.

During the annual meeting a great shadow was cast over all present by the death from blood-poisoning of one of the most respected teachers in the staff at Weihsien. Mr. 白 Pei Yü-chang was an old pupil of Rev. S. Couling, M.A., and had taught for many years in the high school at Chingchowfu and afterwards in the college at Weihsien. He was a man of unusually strong Christian character, and his death at the age of thirty-three not only cuts short a promising career, but deals a heavy blow at the college. Like so many of the Divine Decrees it is impossible for us to understand. We can only bow our heads and believe there is a gracious unseen purpose in this apparent waste of a consecrated, beloved and greatly needed life.

E. W. B.

Weihsien.

### Unique Christian Gathering at Peking

There was held on Wednesday, February 12, at 2 p.m., one of the most unique meetings ever held in China,

and it may be in the world. Thirteen Missionary Bodies of all creeds met and sang hymns and offered prayers.

The gathering was held in the church in the American Board compound, and fully eight hundred people were present. The invitations were issued and the programmes prepared under the direction and inspiration of one man, the pastor of the North Congregational Church, Rev. Jen Ch'ao-hai.

Mr. Jen has long been disturbed by the divisions of the Christian hosts, and has sought and meditated long over some method by which they might draw a little closer together. As the New Year approached he thought he would try and make a practical effort. Hence he visited in person the various ecclesiastical establishments in Peking.

He was greatly surprised at the cordiality with which his suggestions were received at the Russian Mission in the north part of the city. He met with the same reception from a Roman Catholic priest, who welcomed the plan. While saying that it would be impossible for him to attend, he was willing the members of the Church should do so. At the Anglican and other missions Mr. Jen met the same cordiality and friendliness.

His idea was nothing more than a friendly gathering of Christian people and an exchange of New Year greetings, together with exercises which would be mutually agreeable. No exhortations were to be given and no religious discussion or anything upon which they could not unite. A programme was prepared and submitted to the various communions. Corrections and additions were made in it until it was finally accepted in the form presented that afternoon. The programme was substantially as follows:

1.—A song by members of the Peking University.

2.—Reading of Scripture by Pastor Jen, the Chairman. After each passage the company said "Amen" in union; the Greek Christians followed, intoning "Amen."

3.—A song by students from the Union College, Tungchou.

4.—The Lord's Prayer in union.

Then followed an explanation of the object of the gathering by the Chairman. He spoke of his long meditation on the subject and anxiety to do something to heal the breach between Christians. He said the divisions came from Western lands and



were not native to China and should not have been imported. Because the churches in the West were divided, that was no reason why the Chinese should keep apart. They had a common Bible, a common Father, and a common Saviour. If this initial gathering should be the beginning of a movement towards better acquaintance and mutual regard he would be satisfied.

5.—A song by the students of the Woman's Union College.

Representatives of fourteen different organizations then presented their greetings to the audience through their appointed delegates. These delegates mounted the platform and read a short statement, which was handed to the chairman with the cards of the members. These statements were usually pointed, brief, congratulations on the arrival of that day. They were read in the following order:—

1. North Congregational Church. 2. Methodist Episcopal Mission. 3. Roman Catholic Church. 4. London Mission, East City. 5. Greek Ecclesiastical Mission. 6. London Mission, West City. 7. American Board Mission, Teng Shih K'ou. 8. Anglican Mission. 9. American Board Mission, Tungchou. 10. Union Theological Seminary. 11. Chinese Young Men's Christian Association. 12. Presbyterian Mission. 13. Union Medical College. The School for the Chinese Blind failed to send a delegate or be present.

During the reading songs were interspersed. A quartette of two foreign ladies, Mrs. Gailey and Miss Baugh, and two gentlemen, Dr. Hall and Mr. Frolich, rendered a song which was highly appreciated. Two Chinese from the Roman Catholic Cathedral rendered a song, one officiating at the organ. The Tungchou College students and the Greek Christians each sang a song. The singing of the Greeks was greatly enjoyed. Their leader had a heavy bass voice which would be remarkable in any company of singers. A small boy among their number was remarkable for the richness and range of his singing.

After the cards handed in by the delegates had been pinned or pasted in a frame, the whole audience rose and repeated three times the word "Hallelujah," which was followed by the Greek Christians doing the same in their own stately music. The Greek priest was called upon to close

the meeting, but he modestly declined, saying that he was not worthy of such a function. The benediction was finally pronounced by Rev. S. Evans Meech, of the London Mission.

Thus ended this meeting which, from beginning to end, was thrillingly interesting and uplifting. It is hoped now that the beginning has been made that it may become an annual occurrence.

## The American Bible Society in Japan

### GENERAL CONDITIONS

The work of Bible distribution for the year 1907 has been attended by much of interest and encouragement. As the years go by the people of Japan are coming more and more to look upon Christianity as the only religion that is adapted to meet the needs of all mankind as well as supplying a basis for the highest type of civilization. The work done here too is not for the Japanese alone, but in Tokyo is found a field that has nothing like it in history. For this reason what is done now for the spread of the Gospel is going to have its influence on other and contiguous nations as well.

The most important event of the year in connection with the Christianization of the country was the World's Student Federation Conference held in Tokyo, April 3rd, 1907. In a report given by Bishop Honda he says: "The attention heaped upon the Conference by men of affairs and statesmen made a profound impression, for although such courtesies would be expected in the case of a secular organization, it was extraordinary for a Christian Assembly to be so honored. It demonstrated that in essentials Christian forces are one and indivisible."

President Ibuka, educator and Christian leader, declares: "Six months after the Federation Conference I find no reason to change my opinion as expressed last spring when I said that the Conference was an event in the history of Christianity in the Far East, for which we should be profoundly thankful. One result of the Conference is the greater friendliness and openmindedness on the part of the public toward Christianity. It went a long way to break down the old, deep rooted prejudice against the

name of Jesus that still lingers in the popular mind."

One of the travelling secretaries of the Y. M. C. Association expresses his conviction that the Federation Conference produced many results which it is hard to tabulate. For instance, there is now an unprecedented welcome everywhere for Christian workers and the Christian message. While it is not effusive, it is genuine and lasting. Christian speakers are welcome in schools; officials and teachers and men of affairs all listen gladly to conversation about Christianity, and there is a demand for good Christian books and magazines, such as has never been known.

#### THE VISIT OF GENERAL BOOTH

An account of the visit of Gen. Booth has been published by one of the members of the Salvation Army, in which the author says: "The *Kunino Hikari* perhaps voices the general feeling, 'No other person in private life ever visited this country who was so enthusiastically received by the Japanese people as was General Booth. His public meetings everywhere were crowded to overflowing, and both the high and the lowly, the old and the young, seemed to vie with each other in doing him homage. . . . It is perhaps true also that no other person after so brief a stay here ever left so lasting an impression on the nation for good as did the General.'"

Part of an editorial in the *Kokumin Shimbun* of April 17 runs as follows:—The enthusiastic welcome accorded to General Booth by distinguished men outside the Salvation Army is a source of gratification and also of surprise. It is characteristic of the Army that it is practical without indulging in any vain thinking. Its success depends upon these three elements: First, religious enthusiasm and the fundamental principle of committing everything to God's care. Second, military organization; and Third, the business-like spirit pervading the whole Army. The fact that all these elements happen to be combined in the character of General Booth is, we believe, the reason why the Army has attained its present position.

#### CHRISTIAN TEACHERS FOR GOVERNMENT SCHOOLS

An important and significant development of opportunities for good is the supplying of American college graduates to teach English in Japanese government schools. Their earnest-

ness and sympathy, as well as ability, have won the confidence and esteem of the pupils and their associate teachers so as to give them a large and valuable sphere of influence. There is no hindrance to their teaching Bible classes and doing other Christian work out of school hours. The result is the instruction of large numbers of those students in the truths of the Bible and also breaking down prejudice. The value of such work may be realized in part when we learn that during the year 1906-7 the fifty-three Bible classes taught by them had an average attendance of 646, of whom sixty seven received baptism, and there were 178 inquirers.

#### SALES ON THE STREETS OF TOKYO

One of the best evidences of the real and increasing demand for the Word of God is the remarkable sales that have been made in Tokyo by Mr. J. P. Whitney, who has taken up this work as a means of evangelization and has found it successful beyond all his expectations. At first he met with some discouragement, and had difficulty in securing a suitable location. But through the kindness and assistance of the officials he has been able to go forward, and since last summer has sold during only two evenings of each week 4,314 Testaments, of which 1,028 were sold in December alone. One evening in October he sold 167 Testaments, and another evening 170.

One Japanese gentleman came up and bought a copy of the English and Japanese Testaments, and after looking at them for some time, gave him one yen. The price was but five sen each, and he refused to take any change, but said: "Give the value of the balance to the people."

#### AMONG THE SOLDIERS

Mrs. J. K. McCauley writes: "Many thanks for the last grant of Scripture portions. On Christmas day many of the children in the day-schools came to hear the recitations and enjoy the Christmas treat, and at the same time I gave a portion to each of them. I have also given many to soldiers, of whom some can speak English; a few of them are Christians, and all are anxious to receive them.

"They begin reading just as soon as they receive them. Having something to direct their minds aright may keep many a soul from wandering into the paths of sin."

## IN A LEPER HOSPITAL

Mrs. McCauley writes further: "Yesterday we celebrated our Christmas event at the Lepers' Home, and our hearts were made glad to see what the Bible had done for them. The spirit of heaven shone forth in all their exercises and the light of glory made the poor disfigured countenances still beautiful with a beauty not of earth."

## IN THE MILITARY HOSPITAL

One of the missionaries writes: "A few days ago I went to see a cadet who first began to read the Bible when sick with pneumonia a year ago. In the meanwhile he had been back at school, and while there had tried to live out its teachings.

"This spring he had a relapse, and was back again in the cadet's ward, where his fondness for Christian hymns set the others to singing. But on this special day I found that he had been sent to the ward for those dangerously ill. There had been a sudden change for the worse. He was too ill to read or sing, but he listened with a smile, which I shall never forget, to the words of Jesus, 'In my father's house are many mansions. If it were not so I would have told you, and I go to prepare a place for you. I will come again and receive you unto myself'.

"I did not like to wait a whole week for the next visit, so went the first day possible, but the orderly met me at the door to tell me that the young life had ended the day before. He said the cadet's brother, who had been with him, had been called away, so the cadet died quite alone.

"I said: 'Why did you not send for me. I had known him for a year, and would gladly have come. He must have felt sadly lonely.'"

"'No,' the orderly said, 'I do not think he was lonely. We rarely see a death like his in the ward. His mind was clear to the end, and he seemed perfectly satisfied and at peace. I think he must have had the peace of God in his heart.'"

"We talk of nothing else but religion, one of them told me last Monday; and indeed I found that they were all discussing among themselves the question of God's existence and man's duty, the way to be saved from sin and the meaning of everlasting life."

Miss L. M. Powel, of Sendai, writes: "Many thanks for the donation of

Gospels and Bibles. We have received permission to have a Christmas service in the military hospital for four successive years. The authorities are very glad for it and the soldiers most appreciative. God had wonderfully blessed our labors in this direction. It results in many men reading Bibles, singing hymns and attending church. A number have been baptized and a great multitude have had their prejudice removed; and thus the work with the next generation will be easier. Many many thanks to you."

## SOWING THE SEED OF THE WORD

Miss L. J. Wirick writes: "The last box of Gospels you sent were greatly appreciated. We gave them all out at the railway station to the people who were going to their homes in the country. They listen very earnestly to the 'Sweet Old Story,' and receive the Gospel gladly.

"It is a wonderful opportunity to sow the seeds of truth and put the Gospel into the hearts and homes in the country. We are not able to estimate the power of the Word in the hearts of those ready waiting people. The time has come when they are asking for it; and when given to them returns for the Master's Kingdom are seen in a very short time."

## HOW THE SEED GROWS

"A man took a copy of the New Testament to his home in a lonely country place, where the Gospel had never been heard of, but like leaven, it began to work, and in less than six months' time one young man had given his heart to God; and through his earnest labors twenty-five now meet every week to study the Bible, besides reading it in their homes regularly every day. The doctor of the village and the principal of the public school are both deeply concerned about the truth. The doctor has given his rooms for them to meet in every week."

## LIGHT FOR THE BLIND

"And to none has the Gospel brought more hope and comfort than to the dear blind men whom I have been teaching in the Institution for the Blind. At first I taught only soldiers who had lost their eyes in the war. But others came asking that they might study with us. One has lately accepted Christ as his Savior and others are very near the Kingdom.



"The Gospels that you have donated to them in raised letter have been read most eagerly. Hour after hour, while sitting in darkness in this world, they are getting the light of Christ's everlasting truth and love by the touch of the fingers."

#### HUNGERING FOR THE WORD

A man writes from the country: "My son was a soldier in the late war and took part in the attack on the 203 Meter Hill at Port Arthur; and later in the battle at Mukden, in which he was wounded and afterwards sent home. While receiving treatment in the hospital he was given the Gospels of Matthew and John and a tract entitled 'What the greatest men think of the Bible and Christianity.' His life was spared, but he is left a cripple, with the books which were given to him by you.

"I have read the books, and have been so impressed by the greatness of Jesus Christ that the desire to read the whole Testament is becoming stronger every day. I have tried to give it up because I am poor and cannot afford to buy any costly book, but the desire has become irresistible. I therefore ask you to please let me know the price of the Holy Scriptures, so that I may procure a copy."

#### CIRCULATION OF ENGLISH SCRIPTURES

One item of interest is the increasing demand for the English Scriptures. The sale of English Bibles in 1906 was 1,139 and Testaments 4,482. In 1907 it was 1,203 Bibles and 5,891 Testaments. It is one indication of general enlightenment that is going on in the country; and with it the breaking down of prejudice and the opening of the way for the Gospel of Christ.

#### CIRCULATION, 1907

Bibles, 6,571; Testaments, 41,400; Parts, 43,129. Total, 91,100.

H. LOOMIS.

#### The Month

The troubles outstanding between China and Japan grow in seriousness. Both in regard to Manchuria and Korea feeling has intensified, and difficulty in regard to the Fakumen railway has been added. Complaints

are made that in Manchuria the Japanese are behaving badly to the Chinese and the populace esteem the presence of the Japanese a greater burden than was that of the Russians. It is reported that after the war the Japanese who settled in Manchuria were of an undesirable class. This class is uncivil on the rail and insolent in the streets and is charged with acquiring Chinese property by *force majeure* without compensation. The Japanese officials are also said to be slow in punishing offenders brought before them. The good faith of Japan in Manchuria is being seriously questioned in Peking.

Japan has refused to notice the protest of China against the telegraph and postal system established by Japan without her consent in Manchuria. Viceroy Hsu is reported to have received instructions to proceed to Peking to discuss with the Waiwupu these and other outstanding difficulties.

Korean affairs are still pending settlement. The Island of Chientao, the suzerainty of which has for centuries been in dispute between China and Korea, but which latterly had lapsed to China, is still occupied by both Japanese and Chinese troops and officials. It is thought that the difficulty will be surmounted by making the island a treaty port. Korea itself seems quieting down.

The emigration question seems to have come nearer solution during the month. Japan has given explicit assurance that she will exercise greater control over emigrants for Canada. Steps are being taken in Japan to prevent the issue of fraudulent emigration certificates. It is reported that the Japanese immigrants to the United States in January, 1908, numbered only 971 as compared with 5,000 in the same month last year. Japan has agreed to the voluntary restriction of emigration to the States within specified limits. She has also consented to the prohibition of Japanese emigration to Mexico.

China has prohibited the indenture of Chinese labour by the Germans for Samoa. In South Africa the attempt to exclude all Asiatics continues; some modification of the registration laws is announced, and it is thought that



pressure will be brought to bear upon the Transvaal legislature by the British Imperial authorities in favour of Indian subjects. A Convention of Asiatic Exclusion Leagues has recently been held at Seattle, where a proposal to address a memorial to Congress demanding the absolute exclusion of Orientals was adopted.

The details of the Chekiang Railway loan are still unsettled. Negotiations have been re-opened since China New Year. The present outstanding difficulty in railway progress concerns the Chinese-Manchurian railway from Hsin-ming-tun to Fakumen. The Japanese contend that the extension of this railway is a breach of an agreement made securing their railways in Manchuria freedom from competition. The question also concerns Great Britain, as British capital is largely concerned in the proposed undertaking. German engineers are being engaged for the proposed Tientsin-Pukou railway and the route is to be surveyed in May next. Chingkiang merchants are appealing against the decision to make a point opposite Nanking the terminus of the railway. A son of H. E. Yuan Shih-kai is conferring with high officials in Peking on the question of raising Tls. 800,000 for the proposed Honan railway. H. E. Liu Shao-nien, Governor of Honan, has asked permission to increase the salt likin to supply the lack of funds for the carrying out of the construction of the Loyang-Tungkuan Railway. It is reported from Japan that Mr. C. W. Kinder, of the Chinese Imperial Railways, is to succeed Dr. Haraguchi as railway adviser to the Viceroy of Hunan and Hupeh. Work is begun in Wuchang on the Hankow-Canton line.

The German government proposed to devote 375,000 marks in this year's budget for the establishment of a university for Chinese students in Kiaochow. The grant was reduced in the Reichstag to 50,000 marks for preliminary expenses. The British troops have evacuated the Chumbi valley under the agreement with Russia whereby Thibet becomes neutral territory to both countries. The Chinese propose to make of Thibet a province and to change the form of government there. It is alleged that China is hoping to receive some assistance in her difficulties with Japan by the presence of the coming Ameri-

can fleet in Chinese waters. China is proposing to start a steamship service on the Upper Yangtze in order to prevent the accomplishment of a similar plan on the part of the French. An international question has been raised by the seizure, on the charge of smuggling firearms into South China, of the Japanese steamer *Tatsu Maru*. The steamer is being held in Canton. She is said to have been chartered by a German firm in Hongkong. The Japanese government have demanded her release.

Prince Chun and Prince Su, two enlightened Manchu princes, have requested permission from the Empress-Dowager to proceed abroad to study the naval administration of Western nations. This permission has been given, and the princes will leave in the spring. The Japanese Admiralty has decided to allow Chinese naval students who graduate from the Tokio Marine School to be distributed on Japanese war ships for practical training. The superintendent of Chinese students in Europe has reported that these students are tempted to three bad ideas, viz., 1, to be hostile to the Imperial family; 2, to change their religious belief; 3, to join with Socialists.—The Waiwupu has wired to the Chinese Ministers abroad to report upon any changes in the religious affairs of the various Powers during last year. Owing to the prevalence of bandits in Kiangsu and Chekiang, Viceroy Tuan Fang has given instructions to all officials to make provision for the protection of the lives and property of all foreign missionaries.

Owing to the increasing number of disputes between foreign missionaries and the natives over the purchase of houses and lands in the interior of Liangkuang provinces, the Viceroy has instructed all the magistrates to issue proclamations that in future no person or persons shall be allowed to sell their houses or lands to foreign missions without first advertising the intended sale in the Chinese newspapers. This measure is expressly designed to avoid complications with the Powers. The Japanese Minister in Peking has requested the Waiwupu to instruct the authorities at Swatow and Huangkang to remove the interdiction placed upon the Japanese Buddhist temples, which were recently closed by the authorities.

## The Independence of the Native Church.\*

REV. HENRY N. COBB, D.D., SECRETARY REFORMED CHURCH IN AMERICA.

It may seem to be stating a truism to say that the establishment in every mission field of a native church, possessing full powers of self-government, maintenance and extension, is the ultimate aim of foreign mission effort. This is not to ignore the high aim of the salvation of individual souls through the knowledge of Christ and by the power of His Spirit. It is, rather, to seek provision for their salvation in numbers and by influences not possible to efforts or agencies supplied by other and foreign churches and directed from abroad.

That such a native church, once established, should be independent of foreign direction and control, seems to follow of necessity. Its claim and right to such independence—to complete autonomy—within its own sphere, cannot be successfully disputed or denied. Probably there is no one conversant with the facts and principles involved, and interested in the life and growth of the church, who would care to dispute the claim. It should be free, under the guidance of the Holy Spirit, to frame its own statements of Christian faith and doctrine, its own principles and rules of church order and government, its own methods and agencies for church extension and Gospel propaganda.

Only an independent church, controlled and directed from within and not from without, can properly perform its functions and discharge its obligations to the as yet unevangelized people in the midst of which it lives and grows. Only such a church can fully enlist the zeal and devotion and fire the holy ambition of its ministers and members. Only such a church can find its true and normal development along the lines of national and racial character and circumstance.

In the establishment and independence of every such church we should rejoice that a new vine has been planted in the Lord's world-vineyard, that shall "grow from its own root," stretch forth its branches and bear fruit "after its kind," to the glory of

Christ and the salvation of men. We should respect inviolably its autonomy, and so adjust our methods of operation, if we still continue to work within its bounds and in connection with it, as to show that we respect it as completely and heartily as we desire our own to be respected.

If this were all that is involved in the subject assigned me, I might here conclude, and perhaps ought to apologize for presenting it to you at all.

But there is another view of independence—another definition, if you please—entirely apart from autonomy, complete as that may be. A really independent church, so far as government is concerned, may yet, through weakness, lack of means or forces, or by reason of peculiar historic conditions and environment, be still dependent on the help of others, even foreign churches and workers, and on the means they are better able to supply, for the ability to carry on its proper and necessary work.

Slowly the Church takes root. It grows strong and flourishes, becomes vigorous, self-conscious, independent, rightly self-assertive. In other words it "finds itself." What now is the relation of missions and missionaries still present, to this church which is the goal of their endeavor as its establishment has been the object of their prayers and labours, the purpose of their lives? This is the crux of the situation and, if I am not mistaken, the reason why this subject has been presented for consideration.

If such a church is able, financially and otherwise, to bear its own burdens and discharge its own responsibility for further evangelization, there would seem to be little or no room for question, reluctant as we may be to admit it, that the time has come for the churches abroad to withdraw their missions and missionaries, or transfer them to other fields where their presence is still needed. It has been truly said that it is the peculiar characteristic of the foreign missionary enterprise that it looks to and works for its own effacement.

Where this is not the case, and the time has not come, apparently, for the missions to withdraw, certain practical questions will necessarily arise. Many of these can only be intelligently adjusted by those on the field, with such wisdom, insight, patience and brotherly love as may be given them of God. But there are certain principles, as to which I hope we may be most of us, if not all,

\* This extract is part of an address delivered before the last Conference of Foreign Mission Boards of the U. States and Canada. Its argument was particularly applied to the problem of the Christian Japanese Church.

agreed, that should govern such adjustment.

1. In the process of the evolution of such a church as we are considering, the relation of the missions and missionaries to it and to the whole work of evangelization, undergoes a gradual and at length a complete change. In the beginning they were *principals*, necessarily so. There was no one to do anything in the line of Gospel teaching and effort, if they did not do it. In process of time, and by the blessing of God, men raised up from among the people are brought into their service or associated with them—"helpers"—so styled and such in fact. The direction is with the missions and missionaries. As time passes on such men may arise in sufficient numbers, with sufficient qualifications of character, ability, training and spiritual life and power, to associate on equal terms with the members of the missions to which they have been drawn; to become the nucleus and in time the leaders, of the church in process of establishment. But when such a stage is reached as the erection of a church, duly organized, with all the attributes of independence, the original relation is precisely reversed. The Church becomes the principal and the missions are the helpers. It may not be easy for human nature to accept the situation and take second place. But such is the fact, and we cannot ignore it without harm and loss to the cause we most desire to advance.

2. The relation of the missions, and the methods they employ, should

be distinctly such as shall minister to the further growth of the Church, in strength, to the full measure of a real independence of all foreign aid, and so to advance through it the Kingdom of Christ in the land where it is planted and throughout the world.

3. So far as the general direction of work intended for such advancement of the Church is concerned, affecting its own highest interests and within its own domain or sphere of operation, the right of the Church would seem to be incontestable. Its ministers and members are native to the soil, as we are not. They comprehend the national thought and are imbued with the national spirit. They are likely to have a better apprehension of the work and more intimate knowledge of the conditions under which it is to be done, the relative needs of different portions of the field, the character, motives and qualifications of the agents employed.

4. Above all other things, our relation to such a church and the *method* of our service should be such as shall not even seem to substitute a mere money power—a financial control—for the ecclesiastical power which it is impossible for us to exercise, and which would be every way undesirable if it were possible. Of all powers in the Church of Christ, the money power is the most offensive and destructive of all that is best and most desirable. Such a church might well say to us, should we attempt to exercise it, as God forbid we should—"Thy money perish with thee."

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## Missionary Journal.

### BIRTHS.

At Siangyang, Hupeh, December 14th, 1907, to Rev. and Mrs. C. J. NELSON, Sw. Am. Mis. Covenant, a daughter (Frances).

At T'aiiku, Shansi, 25th January, to Dr. and Mrs. W. A. HEMINGWAY, A. B. C. F. M., a daughter (Isabella).

At Pakou, 10th February, to Mr. and Mrs. E. J. THARP, a son.

At Shanghai, 10th February, to Rev. and Mrs. F. J. WHITE, A. B. M. U., a son (Henry Gilbert).

At Nodoo, 12th February, to Dr. and Mrs. J. FRANK KELLY, A. P. M., a son.

At Shanghai, 29th February, to Rev. and Mrs. H. W. PROVENCE, S. B. C., a daughter.

### MARRIAGES.

At Hongkong, 28th December, 1907, Rev. PHILIP REES, W. M. M., Wuchow, to Miss ETHEL CRASK, of Chelsea, London.

At Shanghai, 21st January, HERBERT STANLEY REDFERN, M. Sc., E. M.



F. C. M., Ningpo, to Miss MARGARET BLANCH MELVILLE JONES.  
 AT Hongkong, 30th January, Rev. THOMAS ROBINSON, W. M. M., Shiuchowfu, to Miss ISABELLA BOTHWELL, L. M. S., Hongkong.  
 AT Iyang, Hunan, 1st February, Rev. ANDERS FLEISCHER to Miss PETRA ULSAKER, both of Nor. M. S.  
 AT Shanghai, 16th February, Rev. ERNEST FRANK SMITH, B. M. S., Sianfu, to Miss MARY ELIZABETH BORST.  
 AT Shanghai, 16th February, Dr. HERBERT STANLEY JENKINS, B. M. S., Sianfu, to Miss M. L. (Daisy) LOVERIDGE.  
 AT Shanghai, 17th February, Rev. CAMERON FARQUHAR MCRAE to Miss SARAH NICOLL WOODWARD, both of A. P. E. C. M.  
 AT Shanghai, 27th February, Rev. JOHN W. NICHOLS to Miss JULIA WOODWARD, both of A. P. E. C. M.

#### ARRIVALS.

##### AT HONGKONG:—

12th December, Miss A. PERKINS, W. M. S.  
 27th December, Rev. and Mrs. F. DEWSTOK, W. M. S. (ret.)

##### AT SHANGHAI:—

11th December, Rev. SYDNEY G. ADAMS, A. B. M. U. (ret.).  
 18th January, Miss L. L. PHELPS, Rev. E. H. FITZGERALD, both A. P. E. C. M.  
 2nd February, Dr. J. H. PYKE, M. E. M.; Miss R. WILSON, S. P. N. (ret.).  
 10th February, Misses A. and E. ACKERSON, for the Sw. Am. Mission.  
 11th February, Miss M. E. WOOD, A. P. E. C. M.  
 15th February, Misses BOARDLEY and MURFITT, for the E. M. F. C. M.;

Misses LOVERIDGE and BORST, for the B. M. S.; Rev. C. S. MINTY, W. M. S.; Rev. W. A. CORNABY, C. L. S. (ret.); Mr. and Mrs. W. A. H. MOULE, C. M. S. (ret.).

24th February, Rev. and Mrs. GEO. HUDSON and family, Rev. and Mrs. HUGH WHITE and family, Dr. and Mrs. GEO. C. WORTH and family, all S. P. M. and all returning; Rev. and Mrs. R. STOCKMAN, for A. P. E. C. M.; Dr. and Mrs. C. H. BARLOW, for A. B. M. U.; Mrs. J. B. FEARNS and Miss E. D. LEVERITT, for M. E. M., S. (ret.).

25th February, Rev. and Mrs. C. S. CHAMPNESS (ret.).

26th February, Rt. Rev. Bishop H. J. MOLONY, D.D., Bishop in Mid-China.

#### DEPARTURES.

##### FROM HONGKONG:—

15th January, Rev. S. G. TOPE, W. M. M., for England.

##### FROM SHANGHAI:—

21st January Mr. AUG. KARLSSON, C. I. M., for Sweden.

24th January, Mr. and Mrs. HECTOR MCLEAN, C. I. M., from Rangoon, for Europe.

2nd February, Rev. W. W. GIBSON, W. M. S. for England.

8th February, Mr. and Mrs. J. G. KAUDERER and family, C. I. M., for Germany.

12th February, Mr. J. F. SCOTT and Dr. JEAN DOW, C. P. M., for Canada.

18th February, Miss A. A. HART, C. I. M., for England; Mrs. C. W. PRUITT and family, Dr. J. B. HARTWELL, Miss A. HARTWELL, all of S. B. C., for U. S. A.; Rev. S. COULING, B. M. S.; Ven. Archdeacon and Mrs. A. E. MOULE and Rev. H. G. CRABTREE, C. M. S., for England.

We are requested to announce that the position of Agent for the CENTRAL CHINA RELIGIOUS TRACT SOCIETY, HANKOW, will fall vacant at the end of March. The Executive Committee are prepared to entertain applications from candidates for the post. The financial arrangements are liberal, and the situation is one that offers wide scope for useful service to a missionary of literary and executive ability.

All particulars will be supplied on application to the Rev. G. A. Clayton, Secy., C. C. R. T. S., Hankow.



## New Books Published by Shansi University.

**ATLAS OF PHYSICAL GEOGRAPHY.** Illustrating in a series of original designs, the elementary facts of Chartography, Geology, Topography, Hydrology, Meteorology and Natural History.

**THE TWENTIETH CENTURY ATLAS OF POPULAR ASTRONOMY.**

The originals of these books are published by W. and A. K. Johnston, the famous firm of map makers, Edinburgh and London.

The translation has been accomplished by the staff of the University Translation Department, under the superintendence of J. Darroch.

The Atlas of Physical Geography contains 24 colored map-plates, size 13 by 11 inches. The Atlas of Popular Astronomy contains 22 colored star-maps of same size and a colored frontispiece.

The text of the letterpress has been revised by Hsia Sui ching, a Hanlin scholar and author of two popular histories of China. The style is clear, chaste Wên-li.

The maps in the Geography have been reproduced by the Kinkodo Printing Company, Tokio. The printing of the letterpress and binding of the book is also by this firm.

The expense of reproducing these maps has been very great, but the printers claim that their work is not inferior to the original by one of the best firms of lithographers in Britain.

The **ATLAS OF GEOGRAPHY** also contains two Glossaries of the names in the maps—one English-Chinese, the other Chinese-English. It is a Gazetteer as well as an Atlas. The maps in the Atlas of Popular Astronomy have been reproduced by the China Printing Co, Shanghai. They are as per contract, equal to the original.

The **Astronomy** is "Popular." The description of Eclipses, Sun-spots, Lunar Craters, etc., is so clear and well illustrated that any Chinese average scholar must understand it. These books are *editions de luxe*. Bound in cloth, with gilt ornamentation and lettering, they are ideal gifts to give to a Mandarin or literary Chinese friend. Price \$3.50 each. An experienced publisher who asked the price said: "It is too cheap; you could not buy a book like this for that price in London."

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Zoology " " " " " " .50

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